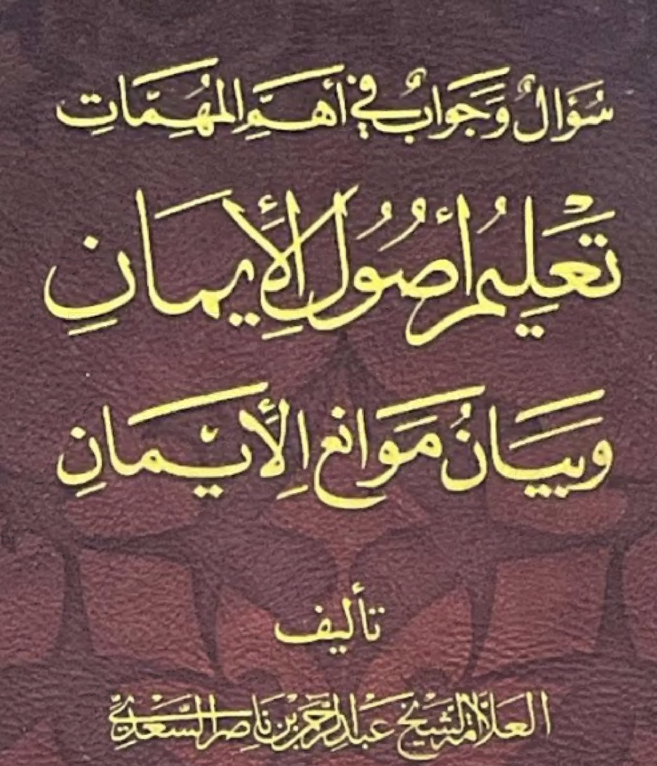




Essential Questions & Answers Concerning

The Foundations of EEMAAN

&

Obstacles in the Path of Eemaan

Two Treatises by the Great Scholar
'Abdur-Rahmaan ibn Naasir As-Sa'dee (d. 1376H)



Essential Questions and Answers Concerning: The Foundations of
Eemaan (Faith) and the Obstacles in the Path of Eemaan (Faith)
Shaykh 'Abdur-Rahmaan Ibn Naasir as-Sa'dee (d. 1376)
Translated by Moosaa Richardson

What is *as-Siraat al-Mustaqeem*?

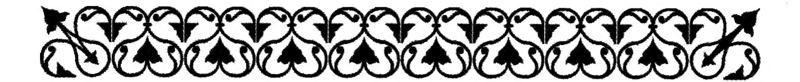
It is beneficial knowledge and righteous actions.

Beneficial knowledge is what is found in the Book and the Sunnah.

Righteous actions are those that bring one nearer to Allaah, along with the right beliefs, like the performance of religious obligations and recommended deeds and abstaining from progibited matters.

As-Siraat al-Mustaqeem can also be summarized as fulfilling Allaah's Rights, as well as the rights of the people. This cannot be accomplished except with sincerity to Allaah and by following the Messenger of Allaah (may Allaah raise his rank and grant him peace). The Religion revolves around these two foundations. Whoever does not have sincerity will fall into shirk (polytheism). Whoever does not follow the Messenger will fall into innovations.





سؤال وجواب في أهم المهمات

تعليم أصول الإيمان وبيان موانع الإيمان

تأليف

العلامة الشيخ عبد الرحمن بن ناصر السعدي

Essential Questions & Answers Concerning

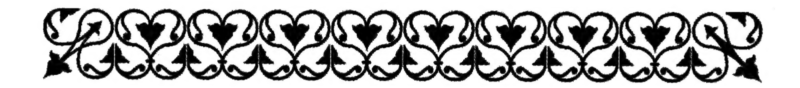
The Foundations of EEmaaN

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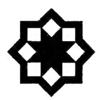








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Foreword by Dr. Mohammad Baazmool

In the Name of Allaah, the all-Merciful, the Possessor of Mercy...

All praise is due to Allaah, we praise Him, seek His Help and His Forgiveness. We seek refuge with Him from the evils of our own souls and from the evil results of our (bad) deeds. Whomever Allaah guides, none can lead astray; and whomever Allaah leads astray, none can guide. I openly testify that there is no deity worthy of worship other than Allaah, who is alone without a single partner. I further testify that Muhammad was His Servant and Messenger (may Allaah raise his rank and grant him peace).

To proceed:

I do not know about the (quality of this) translation, nor do I speak English well!

However, I do know that the author of this book, *Questions and Answers Concerning the Foundations of Faith and the Obstacles in its Path,* is the virtuous *shaykh,* the scholar of *fiqh, tafseer,* and *usool,* the masterful author, the great scholar of Qaseem of his time, 'Abdur-Rahmaan Ibn Naasir as-Sa'dee. He was born in the year 1307, and he died in the year 1376. His writings were outstanding due to the following affairs:

- His clear writing style and way of composition, and his choice of easily understandable words and phrases;

- His dedication to following the evidences and determining the correct position in issues through them;

- His high regard for using different styles of teaching; sometimes he would write a book as a dialogue between two people, other times he would write one in the form of questions and answers, other times he would write a book about *fiqh* issues and present his conclusions on each issue, and other times he would compose poetry (in scholastic verse) to be used by students to memorize the knowledge of a particular science, and so on.

He paid special attention to affairs of *'aqeedah* and *fiqh*. This is proven through his numerous and various writings in those two fields.

Furthermore, he was dedicated to following the way of the *salaf*. He would follow the narrations (from the Companions and early *imaams*) and the *sunan* (of the Prophet, may Allaah raise his rank and grant him peace). May Allaah have an abundance of Mercy on him.

From the indications of his true virtue and high rank of knowledge is that a number of his students are the elder scholars of today and well-known judges. From the most famous of his students was the virtuous *shaykh*, Muhammad Ibn Saalih Ibn 'Uthaymeen (may Allaah have Mercy on him), and the virtuous *shaykh*, 'Abdullaah al-Bassaam (may Allaah have Mercy on him).

And the translator of this book is Abul-'Abbaas Moosaa at-Taweel al-Amreekee. I know him [...][1] I ask Allaah to grant him success and firmness.

---

[1] The *shaykh* then mentioned things about the translator which are not related to his work on this book.

And the brother, may Allaah grant him safety, had thought well enough of me to come to me and review his understanding of some of the sections of this book that he wanted to translate and to ask me about some of the comments (he made). So I went over the issues with him, and we reviewed some of the issues directly from the book, *Sharh at-Tahaawiyyah*[2] of Ibn Abil-'Izz (may Allaah have Mercy on him), to seek the exact wordings used by the people of knowledge in some of the issues.

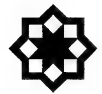
It pleases me to put forth these words for the translation of this book, *Questions and Answers Concerning the Foundations of Faith.* I ask Allaah, the Mighty and Majestic, to have Mercy on the *shaykh,* enter him into His expansive Gardens, and to reward him with the best of rewards for all he has done for Islaam and the Muslims. I also invoke Allaah to increase the brother Moosaa in success, guidance, uprightness, firmness, and stability upon the *Sunnah.*

I further ask Him, the Glorified, to grant me and all the Muslims safety and security. Verily He is All-Hearing, Ever Responding.

O Allaah! Raise the rank of Muhammad and the family of Muhammad, and bless Muhammad and the family of Muhammad, just as You have raised the rank of Ibraaheem and the family of Ibraaheem and blessed them, verily You are Praiseworthy and Glorious.

Written on the 6th of Thul-Qi'dah, 1424 by
Muhammad 'Umar Baazmool
P. O. Box 7269, Makkah al-Mukarramah, Saudi Arabia

[2] *Sharh al-'Aqeedah at-Tahaawiyyah* of Ibn Abil-'Izz al-Hanafee.



Translator's Foreword

In the Name of Allaah, the Most Merciful, may He raise the rank of His Messenger and grant him peace.

To proceed:

In an effort to help spread clarity about the basics of the Islaamic belief system, we present this translation of the highly beneficial book by the great scholar, al-'Allaamah 'Abdur-Rahmaan Ibn Naasir as-Sa'dee, may Allaah have Mercy on him.

The book consists of two separate but related treatises. In the first one, *"Essential Questions and Answers Concerning the Foundations of Eemaan (Faith),"* as-Sa'dee – may Allaah have Mercy on him – poses and answers 22 questions about *Eemaan* and its related affairs. He begins by introducing *towheed* and its categories, and then he deals with *Eemaan* and its pillars. He includes questions on *shirk*, hypocrisy, and innovation. Also discussed are the rights of the Muslims over us, including the rights of the Messenger of Allaah (may Allaah raise his rank and grant him peace), his Companions (may Allaah be pleased with them), and the Muslim leaders. He then completes the first treatise by describing the Straight Path and those who are upon it.

After clarifying the affairs of *Eemaan*, the author then goes on to explain why the majority of the people have turned away from it in the second treatise, *"Obstacles in the Path of Eemaan (Faith)."* He discusses 10 things

that prevent many people from embracing true faith, mentioning proofs and examples from the Book of Allaah for each one.

The following is the complete name of the original Arabic book that was used for this translation:

سُؤَالٌ وَجَوَابٌ فِي أَهَمِّ المُهِمَّاتِ:
تَعْلِيمُ أُصُولِ الإِيْمَانِ وَبَيَانُ مَوَانِعِ الإِيْمَانِ

It was published by *Maktabatu Adhwaa' As-Salaf* in Riyadh, Saudi Arabia. While I benefited from the footnotes of Ashraf 'Abdul-Maqsood found in this printing, all footnotes found in this translation are from the translator, unless otherwise noted.

Furthermore, I have included many Arabic terms within the text of the book and in the footnotes. All Arabic terminology used in the book may be found in a glossary in the back of the book. I hope this strengthens the reader's Arabic vocabulary and acts as an incentive to study the language of the Qur'aan.

As this is a book for beginners, I tried to keep the book simple by not adding a lot of comments or references. I aimed to keep the footnotes limited to referencing the Qur'aanic Verses and Prophetic narrations, explaining Arabic terminology, or important notes to assist those who study or even teach the book.

I have also included references to Qur'aanic passages used within the text of the book, those that have been used within the speech of the author without mention that they are from the Qur'aan.

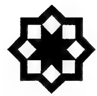
For further benefit, I have also included a biography of the author before his introduction. Also, a complete list of all books referred to in the footnotes is available in the reference section at the back of the book.

We must offer our sincere thanks to our beloved *shaykh* and teacher, Dr. Muhammad 'Umar Baazmool, Professor of Higher Studies at Umm al-Quraa University, who took the time to go over parts of the Arabic book and review the commentary found in the footnotes of this translation with me. May Allaah reward him well. Thanks are also due to TROID Publications, 'Alee Yahyaa an-Nahwee, and Umm al-Haarith as well. May Allaah reward them all generously for their part in this work.

So we put forth this effort, hoping that Allaah accepts it from us and blesses it, making it a source of guidance for our English speaking brothers and sisters. We also ask Allaah to increase the reward of the author, to forgive him, and to grant him Mercy and a high position in Paradise.[3]

Moosaa Richardson
1424/12/15

[3] Reviewed and updated for the second printing, 1434 (2013). This same book was later translated by another American student of knowledge. While he apologized to me personally and claimed not to know about my work, I did not want to reprint it since it was perhaps no longer needed, as the English speaking Muslims could rely on his translation instead. However, he has recently involved himself in a number of affairs that have caused many to lose trust in him and his work (may Allaah correct his affairs). And so a decision was made to prepare our translation for a second printing, hoping it to be something pleasing to Allaah. And Allaah knows best.



Author's Biography

He was the *shaykh*, Aboo 'Abdillaah 'Abdur-Rahmaan Ibn Naasir Ibn 'Abdillaah Ibn Naasir As-Sa'dee from the tribe of Tameem.

He was born in the city of 'Unayzah, in the region of Qaseem (Eastern Saudi Arabia), on the 12th of Muharram in the year 1307. He memorized the Qur'aan and mastered its recitation before he reached the age of 11 years. He then engaged himself in seeking knowledge, studying with the scholars of his city and those who visited it.

Some of his teachers were:

- Shaykh Ibraaheem Ibn Hamad ibn Jaasir (d.1338)
- Shaykh Muhammad Ibn Abdil-Kareem ash-Shibl
- Shaykh Saalih Ibn 'Uthmaan (d.1351), the judge of 'Unayzah, who he spent a great amount of time studying from
- Shaykh Muhammad al-Ameen ash-Shinqeetee (d.1351), who resided in 'Unayzah for four years
- And Shaykh 'Alee Ibn Naasir Aboo Waadee (d.1361), who gave the *shaykh* an *ijaazah*[4] in the six main books of *hadeeth*.

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[4] *Ijaazah* (إِجَازَة) – permission to narrate using the teacher's chain of narration

The *shaykh* had a number of other teachers as well. He received *ijaazaat* from some of them in various Islaamic sciences.

As-Sa'dee had exemplary character. He was extremely humble with the old and young alike. He would talk to all individuals according to their levels of understanding, and he would lead them to things that would benefit them. He was indifferent and aloof from the splendor and temptations of this worldly life. He did not seek positions of authority.

In the early years of his studies, he learned *fiqh* according to the Hanbalee *math-hab*. At that time, it was considered blameworthy in his society to go against the positions of the Hanbalee *math-hab*. However, it was by way of the books of Ibn Taymiyyah and Ibn al-Qayyim that he and other scholars of that era began to shun the blind-following of their *math-hab*. After realizing the need to return all affairs back to the Book of Allaah, the *Sunnah* of the Messenger (may Allaah raise his rank and grant him peace), and the understanding of the Companions (may Allaah be pleased with them), Allaah raised his status and caused the people to seek him out. It was then that he began to author books and gain prominence.[5]

He was a shining light of guidance in his time. He admonished the people both publicly and privately, gave *khutbahs*, issued Religious verdicts, and authored many books in the Islaamic sciences of *tafseer*, *hadeeth*, *usool*, and others. From them:

- *Tayseer al-Kareem ar-Rahmaan fee Tafseer Kalaam al-Mannaan*, his highly beneficial *tafseer* of the Qur'aan praised by many

[5] Refer to Muhammad Ibn Sulaymaan Aali al-Bassaam's Introduction to *at-Ta'leeq wa Kashf an-Niqaab* (p.10).

scholars, like Shaykh Ibn 'Uthaymeen (d.1421), who said it is from the best books of *tafseer*[6]

- *al-Qawaa'id wal-Usool al-Jaami'ah* in the science of *Usool al-Fiqh*

- *Risaalah Lateefah Jaami'ah fee Usool al-Fiqh al-Muhimmah,* an excellent beginner's guide to *Usool al-Fiqh*

- *Manhaj as-Saalikeen,* a concise manual of *fiqh* for beginners

- *Fitnatud-Dajjaal wa Ya'jooj wa Ma'jooj*

- *Bahjatu Quloob al-Abraar,* a concise explanation of 99 essential narrations of the Prophet (may Allaah raise his rank and grant him peace)

He authored more than 40 works, and there also exists a compilation of his *fataawaa* that was compiled after his death.[7]

He was indeed a man of sincere advice for the Muslims, having great concern for their affairs. This is evident from his advises, *khutbahs,* and a number of outstanding passages in his books.[8]

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[6] From Shaykh Ibn 'Uthaymeen's introduction to *ar-Risaalah's* printing of as-Sa'dee's *Tafseer* (p.11).

[7] According to Muhammad ibn Sulaymaan Aali al-Bassaam in his introduction to *at-Ta'leeq wa Kashf an-Niqaab* (p.19-20).

[8] For example, look at his beautiful admonition in Question #22 or his sharp advice to school administrators and teachers in his discussion of the first obstacle in the path of *Eemaan.* And since he reached a time of division in the *ummah,* a time when the Muslims did not have central leadership, he made sure to include a point about the importance of central leadership in Question #20.

The *shaykh* taught for many years and had hundreds of students. The most prominent of them were the likes of the great scholar, Shaykh Muhammad Ibn Saalih al-'Uthaymeen (d.1421), and Shaykh 'Abdullaah Ibn 'Abdir-Rahmaan al-Bassaam. Another prominent scholar, Shaykh Muhammad Amaan al-Jaamee (d.1416), benefited from him through several correspondences; however he did not study under him directly.

He continued teaching and writing books, advising and guiding the people, until the age of 69 when he passed away. He died of complications related to high blood pressure, an illness he dealt with patiently for the last five years of his life. It was a Thursday night that Allaah took his soul, the 23rd of *Jumaadaa al-Aakhirah* in the year 1376.[9]

May Allaah multiply his reward and have Mercy on him.[10]

---

[9] 1376 corresponds to about the year 1955 on the non-Muslims' calendar.

[10] Sources of information for this biography:

- The Introduction to the book *Fitnatud-Dajjaal* of as-Sa'dee
- The Introduction to the book *at-Ta'leeq wa Kashf an-Niqaab* of as-Sa'dee
- The Introduction to the book *al-Qawaa'id wal-Usool al-Jaami'ah* of as-Sa'dee
- Other online resources



Author's Foreward

All praise is for Allaah, due to the beautiful Names and complete Attributes He possesses, and due to His abundant blessings. I invoke *salaah*[11] upon Muhammad, the one sent for the sake of bringing goodness to the Religion, our worldly life, and the Next Abode.

To proceed:

This is a small treatise containing the most important affairs of the Religion and the foundations of *eemaan* (faith), the awareness of which is absolutely necessary.

I have made it in the form of questions and answers, since it is a style that is easily understandable and very helpful for teachers. It is a method that brings clarity to the material for the one studying it and for the one teaching it as well.

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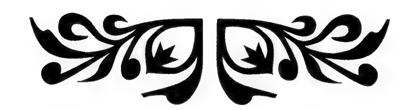
[11] *Salaah*: to invoke *salaah* upon the Prophet Muhammad means to ask Allaah to praise him in the presence of the Angels, as mentioned by Ibn al-Qayyim in *Jalaa' al-Afhaam* (p.255-276). He explains in detail the common mistake of explaining *salaah* as *rahmah* (mercy), and refutes those who explain it that way from 15 different angles.



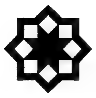
The First Treatise

Essential Questions and Answers Concerning

The Foundations of Eemaan (Faith)



1



What Is the Definition of *Towheed* and What Are Its Categories?

The comprehensive definition of *towheed* that includes all of its categories is as follows:

> *Tawheed* is a person's knowledge, belief, and outward acknowledgement that the Lord alone has every Attribute of perfection. He (the person) also believes that there is no one who shares with Him in these Attributes, none similar to Him in His Perfection, and that He possesses the sole right to be worshipped by all of His creation. The person then devotes all forms of worship to Him alone.

Included in this definition are all three categories of *towheed*:

1) ***Towheed ar-Ruboobiyyah*** (تَوْحِيدُ الرُّبُوبِيَّة):

It is to acknowledge that only the Lord creates and provides for His creation, and He alone takes care of all their affairs.

2) ***Towheed al-Asmaa' was-Sifaat,*** (تَوْحِيدُ الأَسْمَاءِ وَالصِّفَات):

It is to affirm all the beautiful Names and Attributes that Allaah has affirmed for Himself and those that His Messenger Muhammad (may Allaah raise his rank and grant him peace) affirmed for Him, without

likening Him to His creation[12] or claiming that He is similar to anything,[13] and without perverting the texts[14] or declaring them to be devoid of any real meaning.[15]

3) ***Towheed al-'Ibaadah,*** (تَوْحِيدُ العِبَادَة):[16]

It is to single out Allaah with all the different types and varieties of one's worship, making them all sincerely for Allaah alone, without ascribing a single partner to Him in any of that.

These are the three categories of *towheed* that a person can not be considered a *muwah-hid*[17] without holding fast to and putting into practice.

---

[12] *Tashbeeh* (تَشْبِيه): To claim that Allaah is similar to His Creation in one or some of His Attributes or Actions.

[13] *Tamtheel* (تَمْثِيل): To claim that Allaah is similar to His Creation in all of His Attributes and Actions. For a detailed explanation of *tashbeeh* and *tamtheel,* refer to the book, *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah* (TROID Publications, 2nd ed., p.77-78).

[14] *Tahreef* (تَحْرِيف), also referred to as *ta'weel* (تأْوِيل): To pervert the meanings of the texts that establish Allaah's Names and Attributes.

[15] *Ta'teel* (تَعْطِيل): To claim that Allaah's Names or Attributes have no meanings at all.

[16] *Towheed al-'ibaadah* is also called *towheed al-uloohiyyah* (تَوْحِيدُ الأُلُوهِيَّة).

[17] *Muwah-hid* (مُوَحِّد): one who worships Allaah alone upon *towheed* (true Islaamic monotheism), i.e. a Muslim.

2



What Is *Eemaan* and What Is Islaam? And What Are Their Main Components?

Eemaan is a firm conviction in everything that Allaah and His Messenger (may Allaah raise his rank and grant him peace) have ordered us to believe in. *Eemaan* also includes Islaam, the outward actions of the Religion.[18] And Islaam is submission to Allaah alone paired with obedience to Him. As for their main components, then they are found in this noble Verse:

﴿ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴾

"Say: We have believed in Allaah and what He has sent down to us, and also what was sent down to Ibraaheem (Abraham), **Ismaa'eel** (Ishmael)**, Is-haaq** (Isaac)**, Ya'qoob** (Jacob)**, and the tribes, and also what was given to Moosaa** (Moses) **and 'Eesaa** (Jesus)**, and what was given to the** (other) **prophets from their Lord. We do not make any distinction between any of them, and we are those who submit to Him."**[19]

---

[18] This is understood more clearly when reading the conclusion of this chapter: "*Eemaan pertains to the beliefs in the heart, and Islaam pertains to the performance of outward actions.*" When the terms *Eemaan* and Islaam are used separately, then one may refer to the other.

[19] *Soorah Al-Baqarah,* 2:136

They have also been explained by the Prophet (may Allaah raise his rank and grant him peace) in the *hadeeth* of Jibreel, and in other narrations, when he said:

((الإِيْمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ.))

"*Eemaan* is to believe in Allaah, His Angels, His Books, His Messengers, the Day of Judgment, and *Qadar*,[20] the good and bad of it."

Also:

((الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيْمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ.))

"Islaam is to testify that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to pay *Zakaat*,[21] to fast in (the month of) ***Ramadhaan*, and to make *Hajj* to the House."[22]**

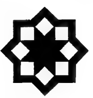
So he (may Allaah raise his rank and grant him peace) had explained that *Eemaan* pertains to the beliefs found in the heart, and that Islaam pertains to the performance of outward actions.

---

[20] *Qadar*: Allaah's divine Decree; it is explained in the answer to Question #14.

[21] *Zakaat* or *zakaah* (زَكَاة): What is referred to in the *hadeeth* is the obligatory *zakaah*, a portion of some kinds of one's wealth that must be given to the appropriate Islaamically legislated recipients after it accumulates to a certain amount and a year has passed.

[22] From an authentic *hadeeth* collected by Imaam Muslim in his *Saheeh* (#93), on the authority of 'Umar Ibn al-Khattaab, may Allaah be pleased with him.



What Are the Pillars of Faith in Allaah's Names and Attributes?

The pillars of faith in Allaah's Names and Attributes are three:

[1] To believe in all of His Beautiful Names

[2] To believe in all the Attributes understood from them

[3] And to believe in the rulings based on those Attributes and all other matters related to them

So, for example, we believe:

[1] That Allaah is *'Aleem* (All-Knowing)

[2] That He has complete *'Ilm* (knowledge)

[3] And that His Knowledge encompasses everything

Another example is that we believe:

[1] That Allaah is *Qadeer* (All-Capable)

[2] That He has great *Qudrah* (capability)

[3] And that He is capable of doing anything

And another example is that we believe:

[1] That Allaah is *Raheem* (Ever-Merciful), *Rahmaan* (All-Merciful)

[2] That He has expansive *Rahmah* (Mercy)

[3] And that He has Mercy on whomever He wills.

So the rest of the beautiful Names and Attributes and the rulings based on them are to be understood in this way.



What Is the Correct Position Concerning Allaah's Loftiness over the Creation and His Ascension above the Throne?

We know that our Lord is *'Alee* (Lofty), the Most High, with every possible meaning of loftiness and highness, including:

[1] ***'Uluww ath-Thaat*** (عُلُوُّ الذَّات): The Loftiness of His actual Presence[23]

[2] ***'Uluww al-Qadr was-Sifaat*** (عُلُوُّ الْقَدْرِ وَالصِّفَات): The Loftiness of His Status and Attributes[24]

[3] And ***'Uluww al-Qahr*** (عُلُوُّ الْقَهْر): The Loftiness of His Compelling Power[25]

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[23] Allaah says (*Soorah al-Baqarah,* 2:255):

﴿ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴾

"And He is *al-'Alee* (The Lofty One), ***al-'Atheem*** (The Great One)."

[24] Allaah says (*Soorah al-A'laa,* 87:1):

﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴾

"Exalt the Name of your Lord, the Most High."

[25] Allaah says (*Soorah al-An'aam,* 6:18):

﴿ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ﴾

We also affirm that He is separate from His Creation, having ascended above His Throne, as He has described Himself for us.[26] And this Ascension is something known, however the specific details of it are not,[27] since Allaah has informed us that He has ascended and He has not informed us of the specific details of that Ascension.

We hold this same position for all of the Attributes of *al-Baari'* (the All-Capable One), that He has informed us of them, and that He has not informed us of their specific details.

So then it is upon us to believe in everything He has informed us of in His Book or through the tongue of His Messenger (may Allaah raise his rank and grant him peace), and we do not add to that or take away from it.

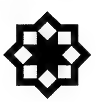
"**And He is *al-Qaahir*** (The Compelling One), **over His Servants.**"

[26] Allaah says (*Soorah Taa Haa,* 20:5):

﴿ ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ﴾

"***Ar-Rahmaan*** (The All-Merciful) **has ascended over the Throne**"

[27] Imaam Maalik Ibn Anas [d. 179] was asked about the specific details of Allaah's Ascension. He put his head down until he began sweating, and then replied with his famous statement, *"The Ascension is not unknown, the details of it are not comprehensible, believing in it is obligatory, and questioning about it is an innovation!"* It was reported by al-Laalakaa'ee in *'Sharh Usool I'tiqaad Ahlis-Sunnah wal-Jamaa'ah'* (#664). Refer to the excellent book, *'Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah'*, by Shaykh Muhammad Ibn Saalih al-'Uthaymeen (pp.80-81), may Allaah have Mercy on him.



What Is the Correct Position Concerning Allaah's Mercy and His Descending to the Lowest Heaven and the Likes?

We believe in and affirm everything that Allaah has described Himself with, like His:

- *Rahmah* (رَحْمَة): Mercy[28]
- *Ridhaa* (رِضَى): Pleasure[29]
- *Nuzool* (نُزُول): Descending[30]
- *Majee'* (مَجِيء): Coming[31]

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[28] Allaah says (*Soorah al-Kahf*, 18:58):

﴿ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ﴾

"And your Lord is *al-Ghafoor* (the All-Forgiving), **the possessor of *Rahmah*** (Mercy)."

[29] Allaah says (*Soorah al-Bayyinah*, 98:8):

﴿ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ﴾

"Allaah is pleased with them, and they are pleased with Him."

[30] The Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

((يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا...))

"Our Lord descends to the lowest heaven..."

It was collected by al-Bukhaaree (#1145) and Muslim (#1769), on the authority of Aboo Hurayrah, may Allaah be pleased with him.

We also believe in and affirm everything that the Messenger (may Allaah raise his rank and grant him peace) described Him with as well, in a way that is not similar to any of His created beings, for verily there is nothing like Him. Just as Allaah has an actual Presence that is not similar to the presence of anything else, He also has Attributes that are not similar to the attributes of anything else.

The proof for this is found in the great descriptions of Allaah found in the Book and the *Sunnah*, those that affirm Attributes for Him and praise Him because of them, and also that which has been reported in a general way, exonerating Him from being similar to other things, or having partners or associates.[32]

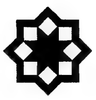
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[31] Allaah says (*Soorah al-Fajr*, 89:22):

﴿ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴾

"And (when) **your Lord has come with the Angels, rank upon rank"**

[32] For further clarification on this topic, refer to Section Two of *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah* (TROID Publications) by Shaykh Muhammad Ibn Saalih al-'Uthaymeen, may Allaah have Mercy on him.



What Is the Correct Position on Allaah's Speech and the Qur'aan?

We say that the Qur'aan is the Speech of Allaah sent down to His Creation. It came from Him and to Him it will return.[33] Allaah truly speaks with it, its words as well as its meanings.

And He has not ceased, and will not cease, speaking with whatever speech He likes, whenever He likes. His Speech will never be finished, as there is no end to it.[34]

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[33] Ibn Abil-'Izz states in *Sharh al-'Aqeedah al-Waasitiyyah* (1/274), *"The phrase, 'To Him it will return,' means that it will be removed from the chests (of mankind) and from the books, so that nothing of it will be left in the chests, nor in the books, as has come in a number of narrations."*

Ibn Maajah collected a *hadeeth* in his *Sunan* (#4049), on the authority of Huthayfah Ibn al-Yamaan, may Allaah be pleased with him, that the Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

((يَدْرُسُ الإِسْلاَمُ كَمَا يَدْرُسُ وَشْيُ الثَّوْبِ حَتَّى لاَ يُدْرَى مَا صِيَامٌ وَلاَ صَلاَةٌ وَلاَ نُسُكٌ وَلاَ صَدَقَةٌ، وَلَيُسْرَى عَلَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ فِي لَيْلَةٍ فَلاَ يَبْقَى فِي الأَرْضِ مِنْهُ آيَةٌ، وَتَبْقَى طَوَائِفُ مِنَ النَّاسِ: الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ، يَقُولُونَ أَدْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ لاَ إِلَهَ إِلاَّ اللَّهُ فَنَحْنُ نَقُولُهَا.))

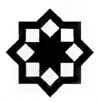
"Islaam will wear away like the designs on a garment wear away, so much so that fasting will not be known, nor praying, nor *Hajj*, nor charity. And the Book of Allaah, the Mighty and Majestic, will be taken up in one night, and not one Verse of it will be left on earth. And there will remain groups of people, elderly men and women, saying, *'We found our fathers upon this word, Laa ilaaha ill-Allaah, so we say it.'*"

Al-Albaanee classified it *saheeh* (authentic) in *Silsilatul-Ahaadeethis-Saheehah* (#87).

[34] This does not contradict the fact that the Qur'aan will be raised up from the earth, as Allaah will continue to speak after the Qur'aan is raised up, however He likes, whenever ↳

He likes. For more information on the Speech of Allaah, and that it is a permanent, continuous Attribute, see *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah* by Shaykh Muhammad Ibn Saalih al-'Uthaymeen, may Allaah have Mercy on him (pp.75-76).

7



What Is General Meaning of *Eemaan*?

Eemaan is a comprehensive term that includes:

[1] Beliefs of the heart[35]

[2] Actions of the heart[36]

[3] Actions of the limbs[37]

[4] And statements of the tongue[38]

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[35] Like believing in the Last Day, the truthfulness of the Messenger (may Allaah raise his rank and grant him peace), or Paradise and the Hellfire. The *hadeeth* of Jibreel, as mentioned in Question #2, is a proof that *Eemaan* includes beliefs of the heart.

[36] Like *tawakkul* (trusting in Allaah), fearing Allaah's Punishment, or hoping for His Mercy.

[37] Like praying, fasting, or making *Hajj*.

[38] Like one's testimony of faith (*shahaadah*), calling to Islaam, or praising Allaah. The Messenger of Allaah (may Allaah raise his rank and grant him peace) clarified that *Eemaan* includes actions that originate from the heart, limbs, and tongue in his statement:

((الإِيْمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لاَ إِلَهَ إِلاَّ اللَّهُ
وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيْمَانِ))

"*Eemaan* is seventy-some branches, or sixty-some branches. The most virtuous of them is the statement: *Laa ilaaha ill Allaah*. The lowest of them is to remove a harmful thing from the walkway. And shyness is a branch of *Eemaan*."

It was collected by Muslim in his *Saheeh* (#152), on the authority of Aboo Hurayrah. The *hadeeth* gives three examples of different kinds of *Eemaan* - one is a statement, one is an action of the limbs, and one is an action of the heart. This proves conclusively that *Eemaan* includes actions of the heart, limbs, and tongue.

So then all affairs of the Religion, all of its foundations and subsidiary matters, are all part of *Eemaan*.

And thus, *Eemaan* increases with the strength of one's belief as it increases. It also increases with good actions and statements as they increase.[39] Likewise, it decreases[40] with the opposite of that.[41]

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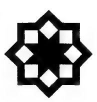
[39] There are many proofs in the Book of Allaah that prove that *Eemaan* increases. From them is the Statement of Allaah the Most High (*Soorah al-Anfal*, 8:2):

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

"Verily the believers are only those whose hearts tremble when Allaah is mentioned, and when His Verses are recited they are increased in *eemaan*, and they place their trust in their Lord."

[40] Sufyaan Ibn 'Uyaynah was asked, *"Does Eemaan increase and decrease?"* He said, *"Don't you read in the Qur'aan: **'They were increased in Eemaan'** in so many places?"* It was said, *"But what about its decrease?"* He said, *"There is nothing that increases except that it also decreases."* (*ash-Sharee'ah*, #240)

[41] This chapter is a refutation of the *Murji'ah*, a group of stray Muslims who opposed *Ahlus-Sunnah* by claiming that *Eemaan* does not increase or decrease, and that actions are not considered *Eemaan*. They claim that a person either has *Eemaan* or not. Thus, according to them, the drunken fornicating Muslim has the same level of *Eemaan* as the Messenger of Allaah (may Allaah raise his rank and grant him peace), his Companions, and even the Angels.



What Is the Ruling on a Religiously Disobedient Person?

The one who has *Eemaan* and singles out Allaah with all his worship but persists in committing acts of disobedience is considered to be:

[1] A believer due to the *Eemaan* he possesses

[2] A *faasiq*[42] due to his abandoning some of the obligatory requirements of *Eemaan*

[3] One who deserves the promise of reward due to his *Eemaan*

[4] One who deserves the threat of punishment due to his disobedience

[5] And one who will not be made to stay in the Hellfire eternally (if he is punished)

So complete, absolute *Eemaan* prevents one from entering the Hellfire, while deficient *Eemaan* only prevents one from being made to stay eternally in the Hellfire.[43]

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[42] *Faasiq* (فَاسِق): a disobedient, rebellious person whose narrations and testimony are not acceptable, nor is he to be trusted with important matters.

[43] This chapter is a refutation of the *Khawaarij*, those who opposed *Ahlus-Sunnah* by expelling Muslims from the Religion and calling them disbelievers who must reside in the Hellfire forever due to sins they have committed.

8



What Are the Different Classes of Believers?

There are three main types of believers:[44]

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[44] This chapter is an explanation of Allaah's Statement (*Soorah Faatir*, 35:32):

﴿ ثُمَّ أَوْرَثْنَا ٱلْكِتَـٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ
فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ
بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴾

"Then We caused Our chosen servants to inherit the Book. Among them are self-oppressors, among them are frugal ones, and from them are those who rush forth to perform good deeds, by the Permission of Allaah."

The author's reference to the three levels of believers found in this Verse is similar to Ibn Katheer's own explanation of it, and it is in accordance with what has been said by Ibn 'Abbaas, Ibn Mas'ood, and other Companions, may Allaah be pleased with them. Ibn 'Abbaas said, *"They are the Ummah* (nation) *of Muhammad* (may Allaah raise his rank and grant him peace), *the ones whom Allaah caused to inherit all the books that He sent down. The oppressive one will be forgiven, the frugal one will be given an easy reckoning, and the one who rushed forth (to do good deeds) will enter Paradise with no reckoning."* [*Tafseer al-Qur'aan al-'Atheem*, 6/546]

This chapter serves to further clarify the falsehood of the beliefs of the *Murji'ah* and the *Khawaarij*, and builds upon the previous two chapters.

It refutes the *Murji'ah* since Allaah has described the believers as being on three distinctly different levels, destroying their false claim that *Eemaan* is only one level. If *Eemaan* is only one level, then how can it be that some believers are considered self-oppressors, and others are frugal, and others are those who rush forth to do good deeds? ↳

[1] ***Saabiqoon ilal-Khayraat*** **(سَابِقُونَ إِلَى الْخَيْرَاتِ) - Those who rush to do good deeds:**

Those who rush to do good deeds are those who perform both the obligatory and recommended deeds, while avoiding both the prohibited and disliked affairs.

[2] ***Muqtasidoon*** **(مُقْتَصِدُونَ) - Those who are frugal and selective:**

The frugal ones are those who restrict themselves to performing only those deeds that are obligatory, while avoiding only the prohibited affairs.[45]

[3] ***Thaalimoon li-Anfusihim*** **(ظَالِمُونَ لأَنْفُسِهِمْ) - Those who oppress themselves:**

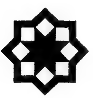
Those who oppress themselves are those who mix good deeds with bad ones.[46]

It is also a further refutation of the *Khawaarij*, since Allaah has described some of the believers as being oppressors, and this oppression did not take them outside of the fold of Islaam as the *Khawaarij* would assume.

[45] Meaning that they fall into disliked affairs and leave off recommended deeds.

[46] Meaning that they fall into prohibited affairs and leave off obligations. In his *Tafseer* (6/546), Ibn Katheer said, explaining these three categories of believers:

> The **self-oppressor** falls short of performing his obligations and falls into some prohibited things. The **frugal one** performs his obligations and stays away from prohibited things, however he tends to abandon some of the recommended deeds and falls into some disliked things. The **one who rushes to do good deeds** performs both the obligatory and recommended deeds, while staying away from both the disliked and prohibited things.



What Is the Correct Position on the Actions of the People?

All the actions of the people, obedience and disobedience alike, are considered things that Allaah has created, and they are part of His *Qadhaa'* and *Qadar*.[47] However, the people are the ones who perform them, and Allaah has not forced them to do them, as they have been performed according to their desires and abilities.

So the people's actions are considered their real actions, as they are the ones who are described as having done them, and they are the ones who will be rewarded or punished based on them. At the same time, they are from the things that Allaah has certainly created, as He created the people, their desires, their abilities, and everything that takes place due to these things.

So we believe in all of the texts of the Book and the *Sunnah,* those that prove the all-encompassing nature of Allaah's Ability to create and His complete Power over everything, including all individuals and their descriptions and actions.

Furthermore, we believe in the texts of the Book and the *Sunnah* that prove that the people are the ones who really perform their own actions, the good and the bad of them, and that they are the ones who choose to do them.

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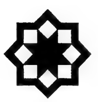
[47] *Qadr* and *Qadhaa'* are discussed in Question #14.

10

Verily Allaah is the Creator of the people's abilities and desires, the two things that are the causes for the occurrences of their actions and statements. Thus, the Creator of the cause is logically the Creator of the effect.

And Allaah is more Great and more Just than one who would force people to perform their actions.

11



What Is *Shirk* and What Are Its Categories?

There are two types of *shirk*:

[1] *Shirk* in *Ruboobiyyah*

This is when a person believes that there are some who share with Allaah in the act of creating some of the beings in existence or in the control of their affairs.

[2] *Shirk* in *'Ibaadah* (*Shirk* in One's Acts of Worship)

Shirk in *'ibaadah* is of two kinds:

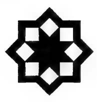
[a] ***Ash-Shirk al-Akbar*** **(الشِّرْكُ الأَكْبَر) - Major *Shirk***

This is when someone performs any act of worship for other than Allaah. For example, he supplicates to other than Allaah, or puts his complete hope in other than Allaah, or unrestrictedly fears other than Allaah.

[b] ***Ash-Shirk Al-Asghar*** **(الشِّرْكُ الأَصْغَر) - Lesser *Shirk***

This includes all ways and means that lead to major *shirk*, those that do not reach the level of major *shirk* in and of themselves, like swearing by other than Allaah, some lesser forms of showing off, etc.

11



What Are the Details of Our Belief in Allaah?

We affirm and acknowledge with our hearts and tongues that Allaah is:

- The One whose absence is impossible
- The Sole, Single One, Alone and Eternal
- Alone in every type of Completeness, Honor, Greatness, Pride, and Grandeur
- The One who possesses the epitome of Perfection, a rank that does not allow any of the created beings to encompass any of His Attributes
- *Al-Awwal* (الأَوَّل), the First One, the One who nothing existed before Him
- *Al-Aakhir* (الآخِر), the Last One, the One who nothing will exist after Him
- *Ath-Thaahir* (الظَّاهِر), the Uppermost One, the One who nothing is above Him
- *Al-Baatin* (البَاطِن), the Hidden One, the One who is closer than anything

- *Al-'Alee, al-A'laa* (العَلِيُّ الأَعْلَى), the High One, the Most Loftiest, the One who is Lofty Himself, Lofty in His Abilities, and Lofty in His Compelling Power[48]

- *Al-'Aleem* (العَلِيم), the All-Knowing, the One who knows everything

- *Al-Qadeer* (القَدِير), the All-Capable, the One who is able to do anything

- *As-Samee'* (السَّمِيع), the All-Hearing, the One who hears all voices in all languages requesting various needs

- *Al-Baseer* (البَصِيْر), the All-Seeing, the One who sees everything

- *Al-Hakeem* (الْحَكِيم), the All-Wise, with regards to His Creating and Legislating

- *Al-Hameed* (الْحَمِيد), the Praiseworthy One, due to all His descriptions and Attributes

- *Al-Majeed* (الْمَجِيد), the Majestic One, regarding His Greatness and Pride

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[48] Review Question #4 for a discussion of Allaah's Loftiness from these three angles.

- *Ar-Rahmaan, ar-Raheem* (الرَّحْمَنُ الرَّحِيم), the Ever-Merciful, the Most Merciful, the One whose Mercy has encompassed all things, the One whose Generosity, Kindness, and Blessings have reached everything in existence

- *Al-Maalik, al-Malik* (الْمَالِكُ الْمَلِك), the Owner and the King of everything. He is described as the Owner, while the highest and lowest of all the created beings are all His property and His slaves, and He does whatever He likes with them

- *Al-Hayy* (الْحَيّ), the Ever-Living, the Possessor of Complete Life, which includes all of His permanent Attributes[49]

- *Al-Qayyoom* (الْقَيُّوم), the All-Independent One, the One who exists independently and manages all things[50]

Allaah has Attributes that include Actions as well, as He is the One who does whatever He likes. Whatever he wanted to happen has taken place, and whatever He did not want to happen, it did not take place.

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[49] Shaykh Muhammad Ibn Saalih al-'Uthaymeen, may Allaah have Mercy on him, said, "*As for his permanent Attributes, then they are those that He never ceases to be described with, like having Knowledge, Power, Hearing, Sight, Wisdom, Highness, and Greatness...*" From: *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah* (p.75)

[50] For a complete list of these and other Names of Allaah, along with mention of evidences for each Name from the Qur'aan or the *Sunnah*, refer to *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah* by Shaykh Muhammad Saalih al-'Uthaymeen (may Allaah have Mercy on him).

12

And we testify that Allaah is our Lord, *al-Khaaliq* (الْخَالِق), the Creator, *al-Baari'* (البَارِئ), the All-Capable, *al-Musawwir* (الْمُصَوِّر), the Bestower of Forms and Shapes, the One who brought everything into existence, perfected their creation, and organized them masterfully.

We further testify that there is no God except Him, the Worshipped One, the rightful object of all worship, while none other than Him deserve any form of worship.

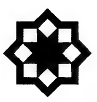
So we do not humble or lower ourselves, nor do we repent or turn our hopes to other than Allaah, *al-Waahid* (الوَاحِد), the Single, Unique One, *al-Qahhaar* (القَهَّار), the Ever-Forceful, *al-'Azeez* (العَزِيز), the Mighty, *al-Ghaffaar* (الغَفَّار), the Ever-Forgiving.

It is Allaah alone that we seek assistance from, and it is only in Him that we have complete hope, and only Him do we fear unrestrictedly.

We hope for His Mercy and we fear His Justice[51] and Punishment. We have no Lord other than Him, so we pray and supplicate to Him, as there is no object of worship other than Him. We place our hopes in Him, as He is our Guardian who corrects both our worldly and religious affairs. What a great Helper and Defender He is for us, keeping away all kinds of evil and despised affairs.

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[51] The believer fears Allaah's Justice since he commits sins that warrant punishment.



What Are the Details of Our Belief in the Prophets?

Upon us is to believe in all of the Prophets and Messengers whose prophethood or messengership has been established by general texts, or by detailed ones. And we believe that Allaah has chosen them by giving them revelation and sending them forth to the people.

We further believe that Allaah had made them intermediaries between Himself and His creation to convey the Religion and its rulings. He aided them by providing them with miracles that proved their truthfulness and the correctness of what they came with.

We believe that the Prophets and Messengers were the most complete created beings by way of their knowledge and actions, the most truthful and pious of them, and the most complete of them in their manners and deeds. Furthermore, Allaah had singled them out and given them certain virtues that no one else will ever have, and He caused them to be free of every lowly characteristic.

We also believe that they were protected from error, with regards to everything they conveyed on behalf of Allaah. Nothing other than truthfulness and correctness is found in the conveying of their messages.

Believing in each and every one of them is obligatory, as is believing in everything given to them by Allaah. Furthermore, it is obligatory to love, honor, and revere them. These obligations are upon us in the highest and

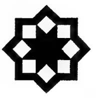
most complete manner specifically when it comes to our Prophet Muhammad (may Allaah raise his rank and grant him peace).

It is also obligatory to know about Muhammad (may Allaah raise his rank and grant him peace), and to know about the legislation that he came with. We must know about it in as much detail as we are able to learn. We must believe in all of that, and then hold fast to it. It is upon us to remain firm upon obedience to him (may Allaah raise his rank and grant him peace) in all affairs, while believing in his reports, carrying out his orders, and refraining from what he prohibited.

Furthermore, we believe that Muhammad (may Allaah raise his rank and grant him peace) was the seal of the Prophets, and there will be no Prophet after him. His legislation abrogated all previous legislation, and it is to be acted upon until the establishment of the Last Day.

No one's belief in Muhammad (may Allaah raise his rank and grant him peace) is complete until he knows that every single thing he came with is the Truth, and that it is impossible for one to find any evidence, whether based on rationality, scientific findings, or anything else, that contradicts what he came with. In reality, true rational thinking and current scientific findings all testify to the truthfulness and correctness of the Messenger (may Allaah raise his rank and grant him peace).

14



What Are the Stages of Belief in *Qadhaa'* and *Qadr*?

The stages of belief in *Qadhaa'* and *Qadr*[52] are four, and no one's belief in *Qadr* will be complete except with all four of them. They are:

1. Belief that Allaah is knowledgeable about every single thing, and that His Knowledge encompasses all happenings, the most intricate affairs as well as the most important ones;

2. Belief that Allaah wrote all of that in *al-lawh al-mahfooth;*[53]

3. Belief that all of that took place through His Will and Power, that whatever He wanted to happen has taken place, and whatever He did not want to happen has not taken place;

4. And belief that, with all that has preceded, Allaah has still given people the ability to perform their own actions, and they

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[52] The words *qadr* (قَدْر) and *qadhaa'* (قَضَاء) are synonyms that both refer to the divine pre-arrangement of all affairs that take place.

[53] *Al-lawh al-mahfooth* (اللَّوْحُ الْمَحْفُوظ) - Literally, "the preserved tablet," it is where everything that has happened and will happen is written by the Order of Allaah. Allaah, the Most High, says [*Soorah Al-Burooj,* (85):21-22]:

﴿ بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ ﴾

"Rather, it is a praiseworthy Qur'aan, (written) **in a preserved tablet."**

do them by their own choice, according to their own desires and abilities.

Allaah says:

﴿ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَـٰبٍ ﴾

"Do you not see that Allaah knows all that is in the heavens and on earth? Verily that is (written) **in a book."**[54]

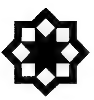
And Allaah says:

﴿ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ۝ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ ﴾

"For whomever of you wants to become upright, and you will not want that unless Allaah wants that, the Lord of all that exists."[55]

[54] *Soorah Al-Hajj* (22):70

[55] *Soorah At-Takweer* (81):28-29



What Is Included in Our Belief in the Last Day?

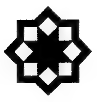
Belief in the Last Day includes everything mentioned in the Book and the *Sunnah* describing affairs that take place after death.

Examples of this are:

- The events of the grave, the *barzakh*, and the pleasures and the punishment therein;
- The events of the Day of Judgment, accounting for one's deeds, being rewarded or punished, receiving one's book of deeds, the Scale, and Intercession;
- The affairs of Paradise and the Hellfire, their descriptions, and the descriptions of their residents and what has been prepared for them.

All of these things, whether mentioned generally or in detail, are all included in our belief in the Last Day.

15



What Is Hypocrisy and What Are Its Categories?

The definition of hypocrisy[56] is to outwardly display goodness while inwardly concealing evil. There are two categories of hypocrisy:

[1] ***Nifaaq Akbar I'tiqaadee*** **(نِفَاقٌ أَكْبَرُ اعْتِقَادِيٌّ) - Major Hypocrisy in One's Belief**

This is something that causes a person to go to the Hellfire eternally. It is like what Allaah mentions about the hypocrites in His Statement,

﴿ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴾

"And among the people are those who say, 'We have believed in Allaah and the Last Day,' but they are not believers."[57]

They are those who inwardly conceal disbelief while outwardly pretending to be Muslims.

[2] ***Nifaaq Asghar 'Ilmee*** **(نِفَاقٌ أَصْغَرُ عِلْمِيٌّ) - Lesser Hypocrisy in One's Knowledge**

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[56] In Arabic: *nifaaq* (نِفَاق)

[57] (*Soorah Al-Baqarah,* 2:8)

An example of this is what the Prophet (may Allaah raise his rank and grant him peace) mentioned in his statement:

((آيَةُ الْمُنَافِقِ ثَلاَثٌ، إِذَا حَدَّثَ كَذَبَ،
وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ.))

"The signs of a hypocrite are three: (1) When he speaks, he lies; (2) when he makes a promise, he breaks it; And (3) when he is given a trust, he betrays it."[58]

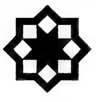
Eemaan and righteous actions will not benefit a person with the presence of *kufr akbar*[59] or *nifaaq akbar*. But as for the lesser forms of *kufr* and hypocrisy, then it is possible that they be found together along with *Eemaan*, and such a person has some good and some evil in him, some reasons to be rewarded and some reasons to be punished.

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[58] An authentic *hadeeth* collected by al-Bukhaaree (#33) and Muslim (#208-209) on the authority of Aboo Hurayrah, may Allaah be pleased with him.

[59] *Kufr akbar* (كُفْرٌ أَكْبَرُ) - the major forms of disbelief that cause one to exit the fold of Islaam. *Nifaaq* is one of the types of *kufr akbar*, along with mockery of the Religion, rejecting in any part of it, doubting it, or turning away from it.

Kufr asghar (كُفْرٌ أَصْغَرُ) - the lesser forms of disbelief that may lead one to *kufr akbar*, but they do not take a person outside of Islaam in and of themselves, like certain kinds of major sins, such as fighting a Muslim.



What Is Innovation and What Are Its Categories?

Bid'ah (بِدْعَة), or innovation, is that which contradicts the *Sunnah.* There are two categories of *bid'ah*:

[1] *Bid'ah I'tiqaadiyyah* (بِدْعَةُ اعْتِقَادٍ)[60] - Innovation in One's Belief

This is to believe in something contradictory to what Allaah and His Messenger (may Allaah raise his rank and grant him peace) have informed us of. It is what is referred to in the statement of the Prophet (may Allaah raise his rank and grant him peace):

((وَسَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِيْنَ فِرْقَةً،
كُلُّهَا فِي النَّارِ إِلاَّ وَاحِدَةً))

**"And my nation will split up into 73 sects.
All of them will be in the Fire except one."**

They asked, *"Which one is that, O Messenger of Allaah?"* He replied:

((مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي))

"Those who are upon the likes of what I

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[60] One could also say: *Bid'atun I'tiqaadiyyah* (بِدْعَةٌ اعْتِقَادِيَّةٌ).

and my Companions are upon today."[61]

So then whoever has this description, then he is a person of the *Sunnah* in truth, and anyone from the other sects is an innovator. Even though every innovation is a kind of misguidance, the severity of the innovation depends on its distance from the *Sunnah.*

[2] *Bid'ah 'Amaliyyah* (بِدْعَةٌ عَمَلِيَّةٌ) - Innovation in One's Actions

This is to perform acts of worship in a way not legislated by Allaah and His Messenger (may Allaah raise his rank and grant him peace), (or to consider something declared *halaal*[62] by Allaah and His Messenger to be *haraam*[63]).[64]

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[61] From a *hadeeth* collected by:

- At-Tirmithee in his *Sunan* (#2640), Aboo Daawood in his *Sunan* (#4596), Ibn Maajah in his *Sunan* (#3991), Ibn Hibbaan in his *Saheeh* (#6731). al-Haakim in *al-Mustadrak* (#10, 452-454), and al-Aajurree in *ash-Sharee'ah* (#21,22) on the authority of Aboo Hurayrah.
- Aboo Daawood in his *Sunan* (4597), Ahmad in his *Musnad* (#12479), and al-Aajurree in *ash-Sharee'ah* (#29), on the authority of Mu'aawiyah Ibn Abee Sufyaan;
- At-Tirmithee in his *Sunan* (#2641), al-Haakim in *al-Mustadrak* (#455), and al-Aajurree in *ash-Sharee'ah* (#23,24), on the authority 'Abdullaah Ibn 'Amr;
- Ibn Maajah in his *Sunan* (#3992), Ahmad in his *Musnad* (#12208), and al-Aajurree in *ash-Sharee'ah* (#25-27), on the authority of Anas Ibn Maalik;
- Ibn Maajah in his *Sunan* (#3993) on the authority of 'Awf Ibn Maalik;
- Al-Haakim in *al-Mustadrak* (#456) on the authority of 'Amr Ibn 'Awf;
- Al-Aajurree in *ash-Sharee'ah* (#28), on the authority of Sa'd;
- And others.

Al-Albaanee calls the *hadeeth hasan* after discussing its numerous routes and wordings in *Silsilatul-Ahaadeethis-Saheehah* (1/402-414).

[62] *Halaal* (حَلَال) - permissible, lawful

[63] *Haraam* (حَرَام) - impermissible, unlawful

[64] The wording of this phrase seemed out of place, so I asked my shaykh, Muhammad Baazmool, about the meaning. He said I should translate it like this: *"...Or to worship Allaah*

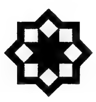
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Whoever performs acts of worship based on other than Allaah's Legislation, or declares something to be *haraam* that the Islaamic Legislation has not made *haraam*, is an innovator.

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by doing something haraam or abandoning something halaal (prohibiting it to draw near to Allaah)." This is how it appeared in the text of the first edition of this translation.

17



What Are the Rights of the Muslims on You?

Allaah the Most High says:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ﴾

"The believers are but brothers (to each other)"[65]

So it is obligatory to take them as brothers, meaning:

- That you love for them what you love for your own self;
- That you dislike for them what you dislike for your own self;
- And that you do your very best to help them, correct what is between them, bring their hearts together, and unite them upon the Truth.

Every Muslim is a brother to another Muslim; he does not oppress him, forsake him, lie to him, or degrade him.[66] It is also obligatory to give

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[65] *Soorah Al-Hujuraat* (49):10

[66] The Prophet (may Allaah raise his rank and grant him peace) said:

((الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ))

"Each Muslim is a brother to another Muslim, he does not oppress him, nor does he forsake him, nor does he degrade him."

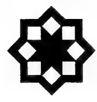
And in another narration:

every one of the Muslims their specific rights, whether they are parents, relatives, neighbors, friends, or coworkers.

((لاَ يَخُونُهُ وَلاَ يَكْذِبُهُ وَلاَ يَخْذُلُهُ))

"...He does not betray him, nor does he lie to him, nor does he forsake him."

The first narration is found in *Saheeh Muslim* (#6487), and the second one is found in *Sunan At-Tirmithee* (#1927) and was declared *saheeh* by al-Albaanee.



How Must the Companions Be Regarded?

From the completeness of faith in the Messenger of Allaah (may Allaah raise his rank and grant him peace) and loving him is to love his Companions, according to their levels of virtue and precedence.[67] One

[67] The most virtuous of them are the four righteous *khulafaa'* (successors): Aboo Bakr, 'Umar, 'Uthmaan, and 'Alee (in that order of virtue); then the others from the ten who were promised Paradise in the *hadeeth*:

((أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَسَعِيدٌ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ.))

"Aboo Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthmaan will be in Paradise, 'Alee will be in Paradise, Talhah will be in Paradise, az-Zubayr will be in Paradise, 'Abdur-Rahmaan Ibn 'Awf will be in Paradise, Sa'd (Ibn Abee Waqqaas) **will be in Paradise, Sa'eed** (Ibn Zayd) **will be in Paradise, and Aboo 'Ubaydah Ibn al-Jarraah will be in Paradise."**

It was collected by at-Tirmithee in his *Sunan* (#3747) on the authority of 'Abdur-Rahmaan Ibn 'Awf, may Allaah be pleased with him. Al-Albaanee declared it *saheeh* in *Saheeh Sunan at-Tirmithee* (3/529).

Then after them in virtue are the others who were promised Paradise from the wives and family of the Prophet (may Allaah raise his rank and grant him peace) and his Companions, the *Muhaajiroon* (those who migrated from Makkah to al-Madeenah with the Prophet [may Allaah raise his rank and grant him peace]), the *Ansaar* (those who aided the Prophet [may Allaah raise his rank and grant him peace] from the residents of al-Madeenah), those who fought in the battle of Badr, those who accepted Islaam before the Conquest of Makkah, etc.

must acknowledge their virtues that give them status above the rest of this *ummah*.[68]

One must worship Allaah by loving them and causing their virtues to be known,[69] while refraining from speaking about the bad affairs that transpired between them.[70]

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[68] *Ummah*: a nation of followers; the Prophet's (may Allaah raise his rank and grant him peace) *ummah* includes everyone from his time until the Last Day.

[69] The Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

((آيَةُ الإِيْمَانِ حُبُّ الأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ.))

"A sign of *Eemaan* is loving the Ansaar,
and a sign of hypocrisy is hating the Ansaar."

It was collected by al-Bukhaaree (#17) and a similar wording is found in *Saheeh Muslim* (#232), on the authority of Anas Ibn Maalik, may Allaah be pleased with him.
The Prophet (may Allaah raise his rank and grant him peace) also said about the *Ansaar*:

((لاَ يُحِبُّهُمْ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُهُمْ إِلاَّ مُنَافِقٌ،
فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ))

"Only a believer loves them, and only a hypocrite hates them.
If someone loves them, then Allaah loves him,
and if someone hates them, then Allaah hates him."

It was collected by al-Bukhaaree (#3783) and Muslim (#234) on the authority of al-Baraa' Ibn 'Aazib, may Allaah be pleased with him.

[70] The Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

((إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا))

"When my Companions are mentioned,
then refrain (from speaking ill of them)."

Al-Albaanee mentions its sources and routes and authenticates it, calling it *hasan lighayrihi*, in *Silsilatul-Ahaadeethis-Saheehah* (#34).
Al-Barbahaaree said, *"Remain quiet about the fighting between 'Alee and Mu'aawiyah and 'Aa'ishah, Talhah, and az-Zubayr. May Allaah have Mercy upon them all and upon those with* ↳

19

We believe that they were the most outstanding members of this *ummah* in every praiseworthy characteristic, the closest of them to complete goodness, and the furthest of them from evil.

We also affirm that all of them were upright and trustworthy people whom Allaah is pleased with.[71]

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them. Do not dispute about them; leave their affair to Allaah, the Blessed and Most High..." (*Explanation of the Creed,* p.80)

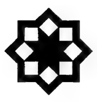
He also said (p.84), *"Do not discuss about their slips or wars, nor that of which you have no knowledge. Do not listen to (such talk) from anyone, for if you do, your heart will not remain safe and sound."*

[71] Allaah the Most High says (*Soorah at-Tawbah,* 9:100):

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ
ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾

"And the early ones, the first ones, from the *Muhaajiroon* and the *Ansaar* and those who followed them in righteousness, Allaah is pleased with them, and they are pleased with him. And for them He has prepared gardens with rivers flowing beneath them, they will abide therein forever. That is the great success."

19



What Is the Ruling on *Imaamah* (the Establishment of Central Leadership)?

We believe that having an *imaam* in place is a community obligation.[72] For verily, the *ummah* will always be in need of an *imaam* to regulate their Religious and worldly affairs for them, defend them from the oppression of the oppressors, and to establish the *hudood*[73] upon the criminals.

The establishment of this leadership will not be complete except by the people obeying their leader in all good affairs, but not in affairs of disobedience.

And *jihaad*[74] remains (a duty) under a righteous *imaam*, as well as under a disobedient one.

The *imaams* of the Muslims are to be helped in all their good affairs, and they are to be advised about all their evil affairs.

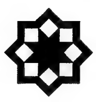
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[72] In Arabic: (فَرْضُ كِفَايَةٍ) *fardh kifaayah*. It is the opposite of an individual obligation (فَرْضُ عَيْنٍ), or *fardh 'ayn*.

[73] In Arabic: (حُدُود) *hudood* - the legislated punishments in Islaam, like the stoning of the adulterer or the lashing of the one who accuses a chaste woman of fornication.

[74] In Arabic (جِهَاد) *jihaad* - fighting in order to defend or promote Islaam, using only the humanitarian means and tactics allowed by the Islaamic Legislation, undertaken only as a member in the established Muslim military forces.

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What Is *as-Siraat al-Mustaqeem*?

As-Siraat al-Mustaqeem[75] (the Straight Path) is:

[1] *al-'Ilm an-Naafi'* (الْعِلْمُ النَّافِع) - Beneficial knowledge

Beneficial knowledge is that which is found in the Book and the *Sunnah.*

[2] *al-'Amal as-Saalih* (الْعَمَلُ الصَّالِح) - Righteous action

Righteous actions are those that draw one nearer to Allaah along with the right beliefs, like one's performance of religious obligations and recommended deeds and one's abstaining from prohibited affairs.

As-Siraat al-Mustaqeem can also be summarized as the establishment of the Rights of Allaah and the rights of His servants. This can not be accomplished except:

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[75] In Arabic: *as-Siraat al-Mustaqeem* (الصِّرَاطُ الْمُسْتَقِيْم) - "the Straight Path" that is mentioned in *Soorah al-Faatihah* (1:6-7):

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴾

"Guide us to the Straight Path, the path of those upon whom You have bestowed Your Favor, not (the path) **of those who have earned** (Your) **Anger, nor those who have gone astray."**

[1] With complete sincerity[76] to Allaah

[2] And by following[77] the Messenger of Allaah (may Allaah raise his rank and grant him peace).

The Religion revolves around these two foundations.[78] Whoever does not have sincerity (to Allaah) will fall into *shirk*;[79] and whoever does not follow the Messenger (may Allaah raise his rank and grant him peace), then he will fall into innovations.[80]

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[76] In Arabic: *ikhlaas* (إِخْلاَص)

[77] In Arabic: *mutaaba'ah* (مُتَابَعَة)

[78] These two foundations have been mentioned together in one Verse (18:110):

﴿ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴾

"So whoever hopes for the meeting with his Lord, then let him work righteous deeds and not ascribe a single partner to his Lord in his acts of worship."

[79] The Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

((قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ،
مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ))

"Allaah the Blessed and Exalted has said: I am the least in need of partners. Whoever performs an action intending it for Me along with someone else, then I have abandoned him and his *shirk*."

It was collected by Muslim in his *Saheeh* (#7400) on the authority of Aboo Hurayrah, may Allaah be pleased with him.

[80] The Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

((مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ))

"Whoever performs a deed that is not from this affair (Islaam), **then it is rejected."**

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It was collected by Muslim in his *Saheeh* (#4468), on the authority of 'Aa'ishah, may Allaah be pleased with her.



What Are the Characteristics of the Believers that Give Them Distinction from the Disbelievers?

This is a great question indeed. By knowing the difference between the believers and other people, the difference between the truth and falsehood becomes distinctly clear, as does the difference between the people of eternal happiness and the people of eternal misery.

Know that the true believer is the one who believes in Allaah and all of His Names and Attributes found in the Book and the *Sunnah,* with their proper understandings. They must be fully acknowledged. Furthermore, the believer exalts Allaah, declaring Him free of anything that contradicts the perfection of His Names and Attributes. Thus, his heart becomes full of *Eemaan,* knowledge, conviction, and serenity, and becomes totally concerned with Allaah.

The believer repents to Allaah alone, performing acts of worship for Him that He has legislated upon the tongue of His Prophet (may Allaah raise his rank and grant him peace), with sincerity to Allaah, hoping for His Reward and fearing His Punishment.

The believer is thankful to Allaah within his heart, with his tongue, and with the actions of his limbs. He is thankful for Allaah's Blessings and the great amount of goodness that Allaah has given him which he enjoys at all hours of the day. The believer is thankful and utters phrases of Allaah's remembrance, and he does not see any blessing greater than what Allaah has given him, nor any token of generosity greater than what has come from Allaah.

The believer scoffs at the materialistic fancies of this worldly life, as he is focused on the delight of repenting to Allaah and turning completely to Him alone. With this, he takes an ample share of worldly delights and enjoys them, but not as the disbelievers or heedless ones do. He indulges in them in a way that assists him in establishing the Rights of Allaah and the rights of His servants.

By contenting himself in this way and hoping for the reward from Allaah, the believer fulfills his (personal) desires, his heart rests peacefully, and he finds tranquility. He does not become saddened when things happen that he does not like. By way of this, Allaah has combined for him the happiness of this worldly life and the happiness of the Hereafter.

However, the heedless disbeliever's affair is not like this at all. He denies the Presence and Perfection of his Great Lord, that which is established by way of both rational and textual proofs, as well as scientific facts and findings. He does not pay any mind to such things.

As he cuts himself off from Allaah by not acknowledging Him and not worshipping Him, the disbeliever attaches himself to things found in nature and worships them. Thus, his heart becomes similar to the hearts of grazing animals.

The disbeliever has no concern for other than gathering and enjoying material things. His heart is always in a state of unrest, afraid that he may lose the things he loves, afraid that affairs he does not like are coming. He does not have the *Eemaan* that makes facing difficult things easy and lightens the weight of calamities.

The disbeliever has been deprived of the delight of *Eemaan,* the sweetness of drawing close to Allaah, and the fruits of *Eemaan* in this life and the Next.

The disbeliever does not hope for any reward from Allaah, nor does he fear any punishment. His only hope and fear is connected to the cravings of his lowly, materialistic, worldly desires.

From the characteristics of the believer is humbleness when submitting to the Truth, and humbleness when dealing with others as well. He is sincere to the servants of Allaah no matter what their status or position. This sincerity is found in his statements, actions, and intentions.

However, the disbeliever has pride and looks down upon the Truth. He looks down upon other people too. He is self-amazed, and does not make a practice of being sincere to anyone.

The believer has a clean heart that is free of deception, rancor, and jealousy. He loves for the Muslims what he loves for his own self, and he hates for them what he hates for his own self. He dedicates himself to working in their best interests. He bears their harms and does not oppress them in any way.[81]

The disbeliever's heart is boiling with rancor and jealousy. He does not want any good or benefit for anyone else, unless there is some worldly gain in it for his own self. He does not mind oppressing others when he is able, while he is the weakest of them in bearing the harms of others.

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[81] Note: These descriptions are to be understood as admonitions for the Muslims, that these are the ways a Muslim is to behave, not that the author was claiming that all Muslims fulfill these descriptions.

The believer has a truthful tongue and interacts with people in a good manner. He is gentle, calm, peaceful, merciful, patient, and trustworthy. He is easy to be around and a good host to his guests.

The disbeliever is rash, difficult to deal with, and full of worries and dismay. He lies and he is not trustworthy. He is quarrelsome with an aggressive temperament.

The believer does not render himself completely to other than Allaah. Both his heart and face have become safeguarded against submitting fully or rendering themselves to other than their Lord. He is virtuous, strong, brave, and generous. He has integrity, and chooses what is good.

The disbeliever is upon the opposite of that. His heart is attached to the created beings. He fears their harm and hopes to benefit from them, expending all of his energies for their sake. He is not virtuous, nor is he strong or brave, unless it is to achieve his lowly motives. He has no integrity, nor does he care if what he earns is wholesome or filthy.

The believer combines seeking after the means that benefit him with the placing of his trust in Allaah, relying on Him, and seeking help from Him in all his affairs. He finds that Allaah the Most High helps him.

The disbeliever knows nothing of *tawakkul* (trusting in Allaah), nor does he look to other than his own weak, humiliated self. Allaah has given him abilities that he uses only to benefit himself, and thus he has caused them to become of no real value. If he does actually attain some things that he loves, then he is only being led into a punishment gradually.

The believer meets all blessings that come his way with thankfulness, and he uses them to benefit himself in a way that will cause more goodness to come later.

The disbeliever meets blessings with exuberance and pride, busying himself with the blessings rather than the One who gave them to him and thus does not offer any thanks. He uses the blessings for his lowly goals. With all his exuberance, his blessings are quick to part from him.

The believer meets calamities with patience and counts on Allaah's Reward, hoping for Allaah to remove the difficulty. The goodness and reward that Allaah gives him in place of his loss are greater than the beloved thing he lost or the hardship he endured.

The disbeliever meets calamities with dismay and worry, and thus his calamity increases and he is hurt both outwardly and within his heart. He has no patience or hope for any reward. How severe is his loss and how great is his sadness!

The believer worships Allaah by having faith in all of the Messengers. He honors them and loves them more than he loves the entire Creation. He acknowledges that all goodness that reaches the Creation from now to the Day of Judgment is only the result of their work and is only by their guidance. He knows that any evil that reaches the people is a result of their opposition to the Messengers. He further knows that the Messengers are the greatest of all the Creation, in terms of the goodness they spread. He affirms this specifically for their *imaam* and final seal, Muhammad (may Allaah raise his rank and grant him peace), the one that Allaah made as a mercy to all the Creation and sent him with every kind of righteousness to correct and guide the people.

The criminal disbelievers are upon the opposite of that. They sanctify the enemies of the Messengers and honor their statements. They mock what the Messengers came with, just as their predecessors did. This is the biggest evidence of the absurdity of their intellects and the extreme lowliness of their manners.

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The believer worships Allaah by loving the Companions and the examples of the great Muslims, the *imaams* of guidance.

The disbeliever is upon the opposite of that.

The believer performs deeds for the sake of Allaah and behaves well with the servants of Allaah, due to his complete sincerity to Allaah.

The disbeliever only works to achieve his own lowly goals.

The believer's chest is full of beneficial knowledge and sound *Eemaan*, turning to Allaah, remembering Him, and having kindness to others. His chest is free of lowly characteristics.

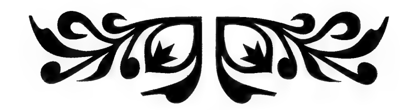
The heedless disbeliever is upon the opposite of that, since he has not taken any measures to open his chest to such manners.

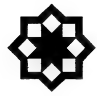


The Second Treatise

Obstacles

In the Path of Eemaan (Faith)





A Question Posed

Someone may ask:

> "If the correct *Eemaan*, as you have described it in brevity, is truly the reason for worldly happiness as well as happiness in the Hereafter, and it corrects all hidden and manifest affairs of beliefs and manners, and it invites all of humanity to righteousness and guides everyone to what is better...
>
> If the affair is truly as you have described, then why have most people turned away from *Eemaan*, and they fight against it and mock it? Would not the opposite of this be the expected outcome, as people have intellects and are able to choose between righteousness and corruption, between good and bad, and between beneficial things and harmful things?"

The reply: Verily, this issue has been mentioned by Allaah in His Book, and He has responded to it by mentioning the real causes that keep people from having *Eemaan*. So upon understanding the answer to this question, a person will not be disturbed when he sees the majority of the people turning away from *Eemaan*, and he will not be shocked.

So I say: Allaah has mentioned a number of obstacles that prevent most people from having *Eemaan* and accepting the Islaamic Religion.[82]

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[82] The remaining chapters of the book deal with these obstacles, one by one.

1



Ignorance of *Eemaan,* Not Knowing Its Reality, and Not Pondering Over Its Lofty Teachings and Guidance

Ignorance of beneficial teachings is the biggest barrier and the greatest obstacle in the path of reaching the Truth and the fine manners that come with it.

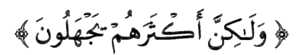
Allaah says:

﴿ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ﴾

"Rather they (the polytheist Arabs of Makkah) **disbelieved in what they could not encompass of its knowledge** (the Qur'aan), **while its *ta'weel* had not** (yet) **come to them."**[83]

Allaah has informed us that their disbelief was a result of their ignorance and their lack of encompassing His Knowledge, and that the *ta'weel,* which means "punishment" in this Verse, had not reached them, something that would require someone to return to the Truth and acknowledge it.

And Allaah says:



[83] *Soorah Yoonus* (10):39

"However, most of them are ignorant"[84]

﴿ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾

"However, most of them do not know"[85]

﴿ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴾

"Deaf, dumb, and blind, and they do not use their intellects"[86]

﴿ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾

"Verily in that are signs for people who use their intellects"[87]

There are many other texts that prove this as well. Ignorance can either be **simple** or **complex**.

The simple kind of ignorance is what many of the foolish disbelievers were upon, those who rejected the invitation of the Messenger (may Allaah raise his rank and grant him peace) so as to follow their chiefs and leaders. They are the ones who will say, when the punishment befalls them:

﴿ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴾

**"Our Lord! Verily we obeyed our chiefs and elders,
and they caused us to stray from the Path!"**[88]

Complex ignorance is of two types:

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[84] *Soorah al-An'aam* (6):111

[85] *Soorah al-An'aam* (6):37

[86] *Soorah al-Baqarah* (2):171

[87] *Soorah ar-Room* (30):24

[88] *Soorah al-Ahzaab* (33):67

The first type is when people are upon the religion of their tribe or the religion of their forefathers, along with those they were raised with. When the Truth comes to them, they do not look into it, or if they look into it, then it is only a very limited glance so they can remain pleased with the religion they were raised upon and stay aligned with their tribe.

They make up the majority of those who disbelieved in the Messengers and refused their invitations, those whom Allaah has spoken of:

﴿وَكَذَٰلِكَ مَآ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ
إِنَّا وَجَدۡنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٖ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقۡتَدُونَ﴾

"And similarly, we never sent a warner to any village before you, except that its extravagant ones said: Verily we found our forefathers upon this way, and verily we are following after their footsteps."[89]

This is blind-following, something that makes a person think he is upon the Truth, while he is actually upon falsehood.

Also included in this first type are the majority of all atheist scientists. Their teachings, in reality, are just a means by which they blindly follow their senior thinkers. When they make a statement, it is accepted as if it is some kind of revelation that has been sent down. When they develop some new idea that is in actuality mistaken, they follow behind them whether they agree or not. These people are only a *fitnah* to those who are troubled and have no insight.

The second type of complex ignorance is the case of the *imaams* of the disbelievers, their corrupt thinkers and planners. They are those who

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[89] *Soorah az-Zukhruf* (43):23

have studied the sciences of nature and the environment, and they seek to remain ignorant of other things and thus limit themselves to the restricted circles of information they have and look down upon the Messengers and their followers.

They think that the sciences are limited to what has reached them by way of human perception and research. They deny and disbelieve in everything else. Thus, they deny the existence of the Lord of all the worlds, disbelieve in His Messengers, and disbelieve in everything from the Unseen that Allaah and His Messenger (may Allaah raise his rank and grant him peace) have informed us of.

These people, most rightfully, deserve to be included in the intended meaning of the Statement of Allaah, the Most High:

﴿ فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴾

"So when their Messengers came to them with the clear proofs, they rejoiced over the knowledge they had. So then the reality of what they used to mock came to them."[90]

They rejoiced over their sciences, the sciences of nature. Their scientific expertise was the most significant factor that kept them upon their falsehood. The fact that they rejoiced over it means that they had preferred and praised their expertise over the guidance and knowledge that the Messengers came with. However, even this was not sufficient for them, as they went on to mock the knowledge of the Messengers and censure it, and the reality of what they used to mock will come to them.

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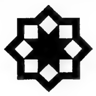
[90] *Soorah Ghaafir* (40):83

Many people who busy themselves with modern sciences, those who do not practice the Religion soundly, have been tricked by these atheists. The responsibility for this falls on the schools that do not focus heavily enough on Religious teachings that would prevent the spread of this corrupt thought. Graduates of such schools have no proficiency in Religious knowledge, nor do they have Islaamic manners. They see themselves as people who know more than anyone else. They despise the Religion and its people. Thus, it is easy for them to submit to those atheist scientists.

This is the biggest harm that has hit the Islaamic Religion (recently). Before anything else, it is obligatory on the Muslims that they focus on teaching Religious sciences before other things in their schools. Furthermore, passing and failing must be based on Religious sciences and nothing else, while other sciences are to be made secondary to them.

This is from the greatest of obligations upon those in charge of schools, those who plan (the curricula), and the professors who teach there, as the future of our youth hangs in the balance.

So whoever is in charge of these affairs, including those who have any voice, must fear Allaah and think about the great reward with Allaah that is for them if they make affairs of the Religion the most important school subjects. Indeed the danger is great if this is neglected, as righteousness and goodness are guaranteed when we concern ourselves with the teachings of the Religion.



Jealousy and Oppression

This was the case with the Jews, those who knew about the Prophet (may Allaah raise his rank and grant him peace), his truthfulness, and the reality of what he came with, just as they knew their own children. They hid the Truth while they had knowledge of it, so as to keep their priorities on their worldly intentions and lowly motives instead of *Eemaan*.[91]

And this same disease had prevented many of the chiefs of the tribe of Quraysh from having *Eemaan* as well, as is well known from the reports about their lives.[92]

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[91] Allaah the Exalted says (*Soorah Al-Baqarah,* 2:146):

﴿ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴾

"Those whom We had given the Book to, they know him (Muhammad)**, just as they know their own children. And verily a group of them do hide the Truth while they have knowledge."**

[92] An example of this is when the people of the tribe of Quraysh in Makkah realized that Muhammad (may Allaah raise his rank and grant him peace) was indeed a truthful Messenger. Out of jealousy and arrogance they disbelieved in him, and said (*Soorah Az-Zukhuf,* 43:31):

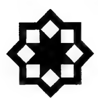
﴿ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴾

"If only this Qur'aan had been revealed to a great man from one of the two villages!"

This disease of jealousy is something that stems from arrogance.

This Verse indicates that the disbelievers of Quraysh did indeed believe that the Qur'aan was sent down, and not something invented by Muhammad (may Allaah raise his rank and grant him peace) or something taught to him by another man, or poetry, magic, or insanity as they claimed on other occasions. However, what led them to reject Muhammad's (may Allaah raise his rank and grant him peace) message was their jealousy of him, that he was the one Allaah had chosen as a Messenger, and not al-Waleed Ibn al-Mugheerah, 'Urwah Ibn Mas'ood, 'Utbah Ibn Rabee'ah, or others from Makkah or Taa'if that they preferred over Muhammad (may Allaah raise his rank and grant him peace).

3



Arrogance

Arrogance is the biggest obstacle that prevents people from following the Truth. Allaah the Exalted says:

﴿ سَأَصْرِفُ عَنْ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ﴾

"I will turn those away from My Verses, those who behave arrogantly on earth without any right."[93]

Arrogance, which is to reject the Truth and to look down upon the people, has prevented a great number of people from following the Truth and submitting to it once the evidences and signs have been made clear to them.

Allaah the Exalted says:

﴿ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا
فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴾

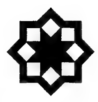
"They disbelieved in it, out of oppression and arrogance, while their inner selves were convinced of it. So then look at the end result of those who cause corruption."[94]

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[93] *Soorah al-A'raaf* (7):146

[94] *Soorah an-Naml* (27):14

4



Turning Away From Sound Textual and Rational Proofs

Allaah the Exalted says:

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ
وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴾

"And whoever turns away from the Reminder of the Most Merciful, then We will appoint a devil for him to become his constant companion. And verily they (the devils) **will keep them** (those who turn away from the Reminder) **from the Path, while they think they are rightly guided."**[95]

And Allaah the Exalted says:

﴿ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴾

"And they will say: If only we had listened or used our intellects, then we would not be among the residents of the blazing Fire!"[96]

Such people who will admit to not using their intellects and not listening did not have any interest in the teachings of the Messengers or the Books sent down by Allaah, nor did they have sound intellects to take as sources of guidance to what is correct. Rather, they only had erroneous

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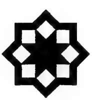
[95] *Soorah az-Zukhruf* (43):36-37

[96] *Soorah al-Mulk* (67):10

opinions and viewpoints that they thought were quite intellectual. In reality, they were mere manifestations of ignorance.

They used to follow after the leaders of misguidance who would prevent them from following the Truth. Thus, they will all enter the Hellfire, what a horrible abode for the arrogant ones!

5



Refusing to Accept Sound Evidences After Understanding Them

A person will be punished for this (refusing evidences) by having his heart confused, and it will then consider good things as being bad, and bad things as being good.

Allaah the Exalted says:

﴿ فَلَمَّا زَاغُوٓاْ أَزَاغَ ٱللَّهُ قُلُوبَهُمۡ ﴾

"So when they deviated, Allaah caused their hearts to deviate."[97]

﴿ وَنُقَلِّبُ أَفۡـِٔدَتَهُمۡ وَأَبۡصَٰرَهُمۡ كَمَا لَمۡ يُؤۡمِنُواْ بِهِۦٓ أَوَّلَ مَرَّةٖ وَنَذَرُهُمۡ فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ﴾

"And We change their hearts and their vision, as they never believed in it (the Qur'aan) **the first time, and We leave them to stumble about in their own transgressions."**[98]

This is because the recompense for deeds is appropriately based upon the nature of the deeds themselves.

Furthermore, Allaah has entrusted them to what they themselves have said.

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[97] *Soorah as-Saff* (61):5

[98] *Soorah al-An'aam* (6):110

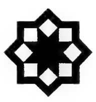
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﴿ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَـٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴾

"Verily they took the devils as caretakers instead of Allaah, thinking them to be possessors of guidance."[99]

[99] *Soorah al-A'raaf* (7):30

6



Being Overtaken By Luxury and Extravagance

This is something that makes someone become a follower of his desires and submit to his harmful cravings. Allaah has mentioned this in a number of Verses, like His Statement:

﴿بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُ﴾

"Rather We allowed them (the disbelievers) **and their forefathers to enjoy themselves to very old ages"**[100]

And His Statement:

﴿إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ﴾

"Verily they (those who disbelieved in the Day of Judgment) **were living in luxury before that** (their punishment in the Hellfire)"[101]

So when the correct Religions[102] came to them to give them balance in how they would enjoy their wealth and set beneficial limits for them to prevent them from being harmfully engrossed in their delights, they saw that as being an attempt to keep them from what they loved to indulge in, as the follower of false desires will always stand up for their desires by any means necessary.

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[100] *Soorah al-Ambiyaa'* (21):44

[101] *Soorah al-Waaqi'ah* (56):45

[102] The word *Religions* is used here to mean the different essages of the Prophets of different times, not that any of the Prophets came with Religions other than Islaam.

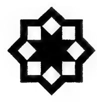
When the Religion came to them, obliging them to worship Allaah (alone), to be thankful to the One who gave them their blessings, and not to become engrossed in their desires, they turned their backs on it and fled.[103]

[103] Allaah the Exalted says (*Soorah al-'Israa'*,17:46):

﴿ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴾

"And when you make mention of your Lord alone in the Qur'aan, they turn their backs and flee"

7



Despising the Messengers and Their Followers, Believing Them to Be People of Shortcomings, and Speaking Ill of Them

An example of this is what Nooh's (Noah's) people said to him:

﴿ قَالُوٓا۟ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴾

"They said: Are we to believe in you,
While (only) **the lowly follow you?"**[104]

﴿ وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ
أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍۭ ﴾

"And we do not see anyone following you except the lowly among us, those who follow you without much thought, and we do not believe that you possess any virtue over us."[105]

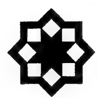
These kinds of statements come from arrogance. When a man becomes arrogant and inwardly sees himself as being great while looking down upon others, he loathes accepting the Truth from them, even if, hypothetically speaking, he would accept the Truth from someone else whom he honors, without hesitation.

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[104] *Soorah ash-Shu'araa'* (26):111
[105] *Soorah Hood* (11):27

7

8



Disobedience

Allaah the Exalted says:



"Thus the Word of your Lord took effect upon those who were disobedient, that they would not believe"[106]

Disobedience is when a person leaves the obedience of Allaah and begins obeying the devil. A person's heart, once upon this horrible description, is the biggest obstacle that prevents him from accepting the Truth in affairs of belief and practice.

Furthermore, Allaah will not purify a person who is upon disobedience. Instead, He will turn him to his own oppressive self, and thus, he will proceed into (more) affairs of misguidance and rejection of the Truth. He will continue straying until all of his actions and movements become evil and corrupt.

So disobedience goes hand in hand with falsehood, and it prevents him from the Truth. This is because a person's heart, if it does not submit and humble itself to Allaah, then it naturally must submit itself to every single kind of rebellious devil.

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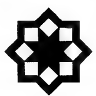
[106] *Soorah Yoonus* (10):33

8

﴿كُتِبَ عَلَيۡهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهۡدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ﴾

"It has been written upon him (Iblees, the devil) **that he will misguide those who take him as an ally, and he will lead them to the punishment of the blazing Fire."**[107]

[107] *Soorah al-Hajj* (22):4



Restricting Teachings and Sciences

This is from the biggest of all obstacles that prevent people from following the Truth and reaching *Eemaan*.

The atheist scientists limit teachings to sciences based on what can be physically proven. So whatever they can understand with their own senses, they affirm it, and whatever they cannot understand with their senses, they deny its existence, even if it is something established by other means and evidences far greater and clearer than what can be perceived by the (five) senses.

This is a calamity indeed, something that causes people to doubt the Truth, and many people have been led astray by it. It is this filthy methodology that has caused people to deny the existence of the Lord and disbelieve in the Messengers and the unseen affairs they have informed us of, affairs that have been established by different kinds of proofs and evidences, decisively proving their correctness. The reality of these affairs has been established by clear scientific findings that they have witnessed themselves.

It is well-known to everyone, and it goes without saying, that the proofs for the existence of *al-Baari'* (the All Capable One, Allaah) and that He alone creates and manages the affairs of the entire creation, cannot be equaled by, or even compared to, any of these scientific methods of affirmation in any way whatsoever. This is because His Existence and management of the creation are established by textual, intellectual, and instinctual evidences, as well as eyewitness reports.

Allaah has shown His Signs that clarify the Truth in the distant lands, and even within the people themselves.[108] These signs show that He is the Truth, His Messengers are the Truth, His Recompense is the Truth, all of His Reports are the Truth, and His Religion is the Truth. So what remains after the Truth except misguidance?[109]

However, the rebellion of the scientists and their pride has come between them and the beneficial Truth. There is nothing that will benefit them in any way except the Truth.

So the discerning believer knows, by his insight's illumination, that those people are indeed upon clear misguidance and multiple layers of blindness.

We praise Allaah for the blessing of Guidance.

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[108] Allaah the Exalted says (*Soorah Fussilat,* 41:53):

﴿ سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ﴾

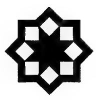
"And We will show them Our Signs in the horizons and within their own selves, so that it becomes clear to them that He is the Truth."

[109] Allaah the Most High says (*Soorah Yoonus,* 10:32):

﴿ فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَـٰلُ ﴾

"That is Allaah, your Lord, the Truth,
so then what is after the Truth except misguidance?"

10



Total Reliance upon Physical Sciences

Physical scientists and their dazzled followers claim that Mankind had not attained cultivation or true intellect until these recent years when knowledge of physical and natural sciences has become widespread. They claim that, before this, they had not reached any real guidance.

This audacious viewpoint is so foolish and arrogant! It is a rejection of established truths and a clear lie. This is not hidden from anyone who has the slightest intellect that has not been corrupted by these disgusting opinions.

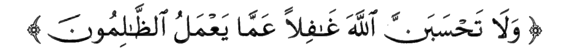
For if they had only said that material advances, industry, invention, and developments in natural sciences have only just recently become more developed, everyone would have agreed with them. However, for them to exaggerate and say that these recent developments are the correct sciences, the established facts, and with them come good character, then this is from the most untruthful of affairs.

Rather, correct intellects and correct teachings are only known by their results, evidences, and goals. Also, their perfection or deficiency is only known by these same things.

Look to the perfection and loftiness of the beliefs, manners, Religious and worldly affairs, mercy and wisdom found in what Muhammad (may Allaah raise his rank and grant him peace) came with! The Muslims learned these affairs from him, and when they implemented them, they were led to every kind of good thing, in both Religious and worldly

affairs alike. They attained every kind of success and all of the nations were subservient to them. They had reached a state, a level of completeness, one that would be impossible for anyone to reach unless they followed their way.

Then look to what the manners of the lewd materialist scientists have led them to! Look how they justify everything their desires crave to no end, becoming the most disgraceful of the people. Had it not been for their material things providing them with some strength, this lewdness and chaos would have led them into a quick destruction:



"And do not think that Allaah is unaware of what the oppressors do"[110]

Also, had it not been for some of the good manners left over from the previous messages that were found with some of the more educated people from different societies, which provided them with some worldly goodness, their material progress would have been without any value at all. Indeed, those who have lost the Religion are completely unable to live a good life, and they are unable to find rest or happiness, and the world around us is the best witness to that.

The Arab polytheists (of *Jaahiliyyah*) and those like them were better than many of those physical scientists, without a doubt, since the Arab polytheists had some forms of *Eemaan*, like their recognition of some of

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[110] *Soorah Ibraaheem* (14):42

the foundations of *Eemaan*, like *towheed ar-ruboobiyyah*,[111] or believing in the Recompense after death.[112]

Also, it is well known that the Messengers, may Allaah raise their ranks and grant them peace, came with revelation, guidance for all affairs, illumination, sound knowledge, and complete righteousness from every angle. All people of sound intellect know this, and thus recognize that they are in dire need of these things, and then submit to what the Messengers came with.

People of intellect also know that if they all got together, the first of them and the last of them, they could never reach the level of beneficial knowledge that the Messengers came with. They could never reach the level of knowledge found in the books that were sent down to them. They know that without them, they would have been in clear error, truly blinded, and in a state of misery and continual destruction.

﴿ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ

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[111] Review Question #1 from the first treatise of this book, *Essential Questions and Answers About the Foundations of Eemaan (Faith).*

[112] Some of the Arabs of *Jaahiliyyah* (the pre-Islaamic period of ignorance) believed in some aspects of the Hereafter. Look at what Zuhayr Ibn Abee Salmaa said in his famous poetry (*Sharh al-Qasaa'id al-'Ashr*, p.106):

فَلاَ تَكْتُمُنَّ اللَّهَ مَا فِي صُدُورِكُمْ ... لِيَخْفَى وَمَهْمَا يُكْتَمِ اللَّهُ يَعْلَمِ

يُؤَخَّرْ فَيُوضَعْ فِي كِتَابٍ فَيُدَّخَرْ ... لِيَوْمِ الْحِسَابِ أَوْ يُعَجَّلْ فَيُنْقَمِ

So do not hide what is in your chests from Allaah,
(Thinking) to keep it hidden, and whatever is hidden, Allaah knows (of it);
It is (only) delayed, and it is put in a book and stored,
For the Day of Account, or (it will come out) earlier and cause malice.

يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ

وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ﴾

"Verily Allaah has been generous to the believers, he sent forth a Messenger from their own selves, reciting unto them His Verses, purifying them, and teaching them the Book and the Wisdom. Surely before that they were in manifest error."[113]

This shows that intellects do not truly mature or reach any level of guidance except with what the Messengers came with.

One of the negative results of following the opinions of the modern day physical scientists is that most of the people have been tricked into using words and phrases that beautify falsehood and lead to the rejection of the Truth. They use these words without any insight or sound knowledge. An example of this is their referring to the teachings and lofty manners of the Religion as **backwardness**, while they refer to other teachings and manners that oppose them as being **cultured** and **advanced**.

It is well-known to every person of intellect that every form of culture or progress that is not based upon the guidance of the Religion or does not have some connection with the teachings of the Religion is evil and harmful in both its short-term and long-term consequences.

Whoever puts forth the slightest bit of thought into the lowly manners of the "cultured" material scientists, their obsession with harmful things, and their abandonment of beneficial things, knows that the only true, sound "culture" is to refine one's intellect with the guidance of the Messengers and their sound teachings. To become truly cultured one

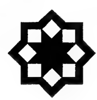
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[113] *Soorah Aali 'Imraan* (3):164

must refine his character with praiseworthy and beautiful manners, learn the beneficial teachings of the Religion that bring about all kinds of righteousness, and learn enough of non-Religious sciences to gain even more goodness and success. This is because Islaam encourages and even orders us to go after happiness and proficiency in both this life and the next.

So whoever reflects over what is found in the Islaamic Religion, in all the affairs that are found in the Book and the *Sunnah*, knows that there is no way for Mankind to reach any kind of uprightness except by returning to the Religion's guidance and teachings. And just as the Religion corrects our beliefs, manners, and deeds, it also corrects our worldly affairs and leads us to everything that brings about goodness and benefits of all kind.

And Allaah is the One who grants success and who guides. May He raise the rank of our leader, Muhammad, and his family and Companions, and grant them peace.



Glossary of Arabic Terms Used in This Book

A

Ahlus-Sunnah	The people of the *Sunnah;* the *Salafees;* the followers of the way of the Prophet, his Companions, and their early knowledgeable and righteous followers
Al-'Alee	One of Allaah's Names meaning: The Lofty One
Al-'Amal as-Saalih	Righteous deeds
Al-'Atheem	One of Allaah's Names meaning: The Great One
Al-Baari'	One of Allaah's Names meaning: The All-Capable
Al-Ghafoor	One of Allaah's Names meaning: The All-Forgiving
'Al-Ilm an-Naafi'	Beneficial Knowledge
Al-lawh al-mahfooth	The preserved tablet in the heavens wherein everthing that has happened and will happen has been written
Al-Qaahir	One of Allaah's Names meaning: The Compelling One
'Alee	Lofty
'Aleem	Knowledgeable
Ansaar	The residents of al-Madeenah who aided the Prophet (may Allaah raise his rank and grant him

	peace) and the *Muhaajiroon* when they came from Makkah
Ar-Rahmaan	One of Allaah's Names meaning: The All-Merciful
Ash-shirk al-akbar	Major *shirk,* ascribing a partner to Allaah; a sin that expels a person from the fold of Islaam and causes all of a person's deeds to be null and void
Ash-shirk al-asghar	Minor *shirk,* actions or statements that lead to *ash-shirk al-akbar* but do not expel a person from the fold of Islaam

B

Barzakh	The life one lives in his grave until the Day of Judgement is established
Bid'ah	Blameworthy religious innovation
Bid'ah 'amaliyyah	Blameworthy innovation in one's actions
Bid'ah I'tiqaadiyyah	Blameworthy innovation in one's belief

E

Eemaan	Faith; belief

F

Faasiq	A rebellious, disobedient person
Fardh 'ayn	An obligation that each and every Muslim must fulfill, like praying, fasting, or making *Hajj*
Fardh kifaayah	A community obligation, something that at least some of the Muslims must fulfill, like praying the funeral prayer or taking care of orphans
Fatwaa (pl. fataawaa)	A Religious verdict applied to a specific situation
Fiqh	An Islaamic science focused on the permissibility or impermissibility of people's actions and the relative Religious texts
Fitnah	Calamity; trial; tribulation

H

Hadeeth	A narration of a statement, action, approval, or attribute of the Prophet Muhammad (may Allaah raise his rank and grant him peace)
Hajj	The obligatory pilgrimage to Makkah
Halaal	Permissible; lawful
Haraam	Impermissible; unlawful
Hasan	A grade of an authentic *hadeeth* less than *saheeh* due to a minor imperfection in the chain, still acceptable
Hasan lighayrihi	A grade of a *hadeeth* that is considered *hasan* based on support from similar narrations
Hudood	Legislated punishments in Islaam applied through the established Muslim government's legal system,

like the stoning of the adulterer or the lashing of the one who accuses a chaste woman of fornication

I

'Ibaadah (1) worship; (2) *towheed al-'ibaadah*: to single out Allaah with all acts of worship

Ijaazah Permission to narrate using the teacher's chain of narration for a hadeeth, a book, or a set of books

Ikhlaas Sincerity; purity of one's intention; one of the two conditions for the validity of deeds, the other being *mutaaba'ah*

'Ilm Knowledge

Imaam Leader

Imaamah Central leadership

J

Jihaad Fighting in order to defend or promote Islaam, using only the humanitarian means and tactics allowed by the Islaamic Legislation as part of the established Muslim government's military

K

Khawaarij	A rebellious sect of deviant Muslims that declare sinful Muslims to be outside of Islaam, and thus permanent residents of the Hellfire in the Next Life
Khulafaa'	Successors; leaders
Kufr asghar	The lessor forms of disbelief that may lead one to *kufr akbar,* but they do not take a person outside of Islaam in and of themselves
Kufr akbar	The major forms of disbelief that cause one to exit the fold of Islaam

L

Laa ilaaha ill-Allaah	The testimony of Allaah's Oneness that means: *"There is no deity worthy of worship other than Allaah"*

M

Majee'	Coming; arrival
Math-hab	A school of Religious jurisprudence, a set of teachings and/or ways of deriving evidences from the texts of the Religion
Muhaajiroon	Those who migrated with the Prophet (may Allaah raise his rank and grant him peace) from Makkah to al-Madeenah
Murji'ah	A deviant sect of Muslims who deny the fluctuation of *Eemaan,* and thus the believer's *Eemaan* is not harmed by any kind of disobedience

Mutaaba'ah	Following the Prophet (may Allaah raise his rank and grant him peace); one of the two conditions for the validity of deeds, the other being *ikhlaas*
Mu'tazilah	A deviant sect who deny Allaah's Attributes and the meanings of His Names
Muqtasidoon	Frugal ones who stick to fulfilling the basic obligations and nothing more
Muwah-hid	A person who actualizes Allaah's Oneness; a Muslim

N

Nifaaq	Hypocrisy
Nifaaq akbar (I'tiqaadee)	Major hypocrisy in one's belief; disbelieving inwardly while pretending outwardly to be a believer
Nifaaq asghar ('ilmee)	Lesser hypocrisy in one's knowledge
Nuzool	Descending; descent

Q

Qadeer	Capable; able
Qadhaa'	The divine pre-ordainment of all affairs (a synonym of *qadr*)
Qadr	The divine pre-ordainment of all affairs (a synonym of *qadhaa'*)

Qudrah	Capability; ability

R

Raheem	Ever-Merciful (see *ar-Raheem*)
Rahmaan	All-Merciful (see *ar-Rahmaan*)
Rahmah	Mercy
Ramadhaan	The ninth month of the Islaamic calendar when fasting is legislated
Ridhaa	Pleasure; being pleased (with someone or something)
Ruboobiyyah	Lordship; Creating, providing for, managing affairs, bringing life and causing death, etc.

S

Saabiqoon ilal-khayraat	Those who rush forth to do good deeds, both obligatory and optional
Saheeh	Authentic; sound
Salaah	(1) Prayer; (2) to invoke *salaah* on the Prophet means to ask Allaah to raise his mention
Shirk	Ascribing a partner to Allaah in one's worship
Shirk akbar	*Major shirk*, ascribing a partner to Allaah; a sin that expels a person from the fold of Islaam and causes all of a person's deeds to be null and void

Shirk asghar	Minor *shirk,* actions or statements that lead to *shirk akbar* but do not expel a person from the fold of Islaam
Soorah	A chapter from the Qur'aan
Sunan	Plural of *Sunnah,* the statements, actions, and approvals of the Prophet Muhammad (may Allaah raise his rank and grant him peace)

T

Tahreef	The act of twisting the meanings of Religious texts
Tafseer	Explanations of the meanings of Qur'aanic Verses
Tamtheel	The claim that Allaah is similar to His Creation in all of His Names and Attributes
Tashbeeh	The claim that Allaah is similar to His Creation in some of His Names and Attributes
Ta'teel	To deny Allaah's Attributes altogether or nullify the meanings of the texts that establish them
Tawakkul	The act of placing one's trust in someone or something
Ta'weel	To explain Religious texts on other than their true, apparent meanings; also a synonym of *tafseer* when used to mean 'explanation'
Towheed	Oneness; Islaamic monotheism; the belief that none have the right to be worshipped other than Allaah
Towheed al-	The belief that Allaah is the only One who

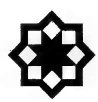
asmaa' was-sifaat	possesses the most beautiful names and attributes
Towheed al-'ibaadah	To single out Allaah with all acts of worship (also known as *towheed al-uloohiyyah*)
Towheed al-uloohiyyah	To single out Allaah with all acts of worship (also known as *towheed al-'ibaadah*)
Towheed ar-ruboobiyyah	The belief that Allaah is alone in all affairs of Lordship, i.e. creating, providing for the creation, managing their affairs, bringing life and causing death, etc.
Thaalimoon li-anfisihim	Those who oppress themselves by sinning and/or failing to perform religious obligations

U

'Uluww	Loftiness
'Uluww al-qadr was-sifaat	The loftiness of Allaah's Capabilities and Attributes
'Uluww al-qahr	The loftiness of Allaah's compelling Power
'Uluww ath-thaat	The loftiness of Allaah's actual Presence
Ummah	Nation (made up of followers)

Z

Zakaat (or **zakaah**)	a small portion of some kinds of one's wealth that must be given to the poor after it accumulates to a certain amount



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وقد ظن الأخ – سلمه الله – فيّ خيراً فرجع إلي في فهم بعض عبارات هذا الكتاب الذي يريد ترجمته، وسألني عن بعض التعليقات، فكنت أتذاكر المسائل معه، ورجعنا في بعضها مباشرة إلى شرح الطحاوية لابن أبي العز رحمه الله، طلباً لعبارة أهل العلم في هذه المسألة أو تلك.

ويسرني أن أقدم هذه الكلمة بين يدي ترجمته لهذا الكتاب "سؤال وجواب في أهم المهمات ..."؛ سائلاً الله عز وجل أن يرحم الشيخ ويدخله فسيح جناته، وأن يجزيه عن الإسلام والمسلمين خير الجزاء، كما أدعو الله للأخ موسى بمزيد من التوفيق والهدى والرشاد والسداد والثبات على السنة.

وأسأله سبحانه العفو والعافية لي ولجميع المسلمين أنه سميع مجيب. وصل اللهم على محمد وعلى آل محمد وبارك على محمد وعلى آل محمد كما صليت وباركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد.

كتبه : محمد بن عمر بازمول
مكة المكرمة – ص.ب7269
6/ ذو القعدة /1424هـ

ومنها : حرصه على اتباع الدليل وتقرير الراجح بحسبه.

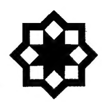
ومنها : مراعاته لأساليب التعليم، فمرة يصنف بأسلوب الحوار، ومرة يصنف بأسلوب السؤال والجواب، ومرة يصنف على أساس ذكر الاختيار في مسائل العلم، ومرة يصنف على أسلوب النظم (منظومات علمية)، وهكذا.

وله عناية خاصة بمسائل العقيدة والفقه، يدل عليها تنوع مصنفاته وتعددها فيهما.

كما يحرص على اتباع طريق السلف، وتتبع الآثار والسنن، رحمه الله رحمة واسعة.

ومما يدل على فضله ومكانته العلمية أن عامة طلابه هم من كبار العلماء اليوم ومشاهير القضاة، ومن أشهر تلاميذه فضيلة الشيخ محمد بن صالح بن عثيمين رحمه الله، و فضيلة الشيخ عبد الله البسام رحمه الله.

والمترجم لهذا الكتاب هو أبو العباس موسى الطويل الأمريكي، عرفته – و لا أزكي على الله أحداً – حريصاً على طلب العلم، والفهم، والتعلم، ومحباً للسنة وأهلها، يزين ذلك بأدب جم، وخلق نبيل، أسأل الله له التوفيق والثبات.



Foreword by Dr. Muhammad Baazmool (Arabic)

تقريظ الدكتور محمد عمر بازمول

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله ﷺ.

أما بعد :

فأنا لا أعرف الترجمة. ولا أحسن الإنجليزية!

لكن أعرف أن مؤلف هذا الكتاب "سؤال وجواب في أهم المهمات تعليم أصول الإيمان وبيان موانع الإيمان" هو فضيلة الشيخ الفقيه المفسر الأصولي المحرر علامة القصيم في زمانه : عبد الرحمن بن ناصر السعدي، ولد في عام 1307هـ، وتوفي عام 1376هـ، يمتاز في تصانيفه بأمور؛

منها : وضوح عبارتها وسلاسة أسلوبها، وسهولة ألفاظها.

سؤال وجواب في أهم المهمات

تعليم أصول الإيمان

وبيان موانع الإيمان

تأليف

العلامة الشيخ عبد الرحمن بن ناصر السعدي

تقديم

الشيخ محمد عمر بازمول

ترجمه إلى اللغة الإنجليزية

موسى الطويل الأمريكي